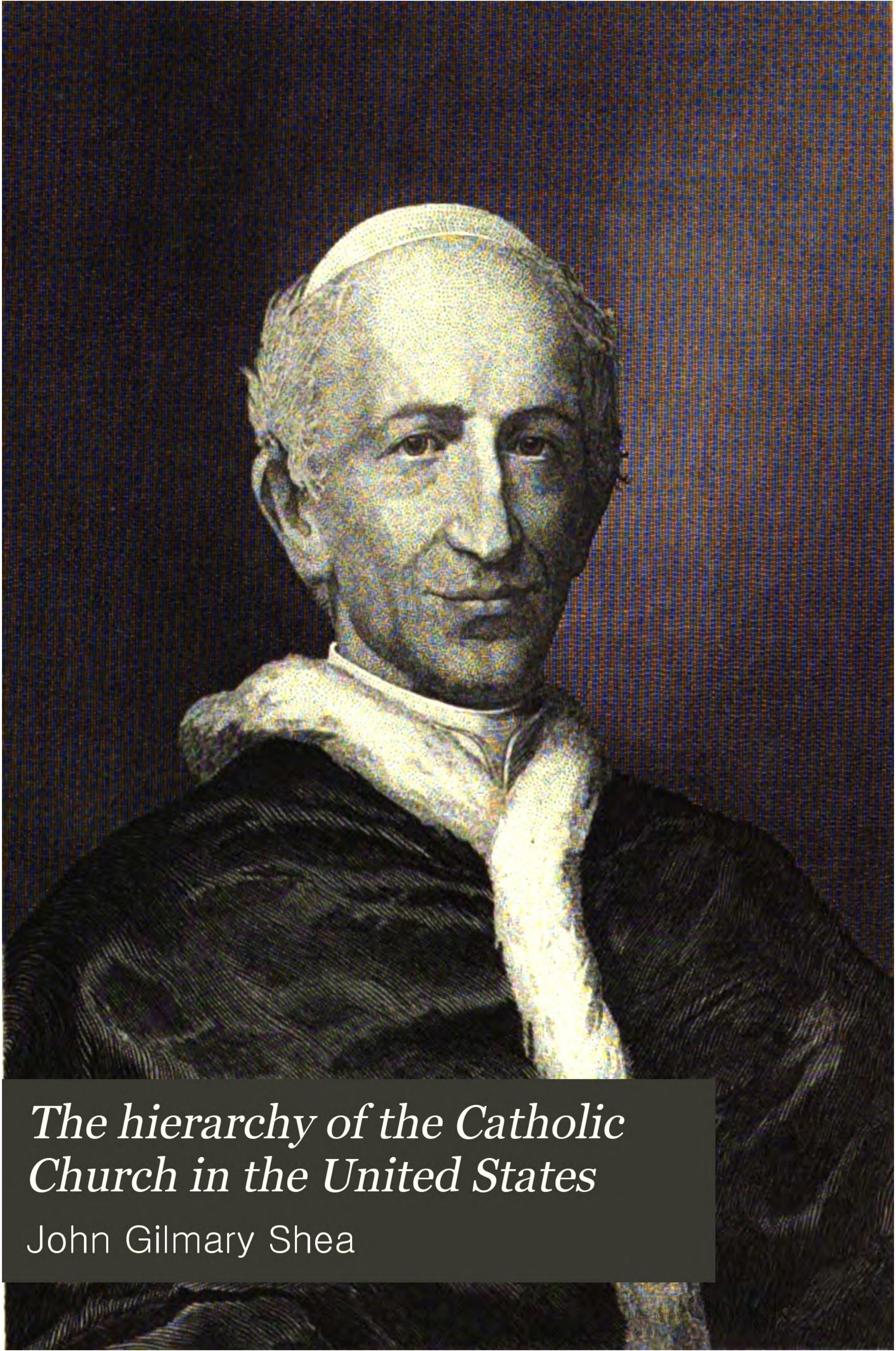

The hierarchy of the Catholic Church in the United States

John Gilmary Shea

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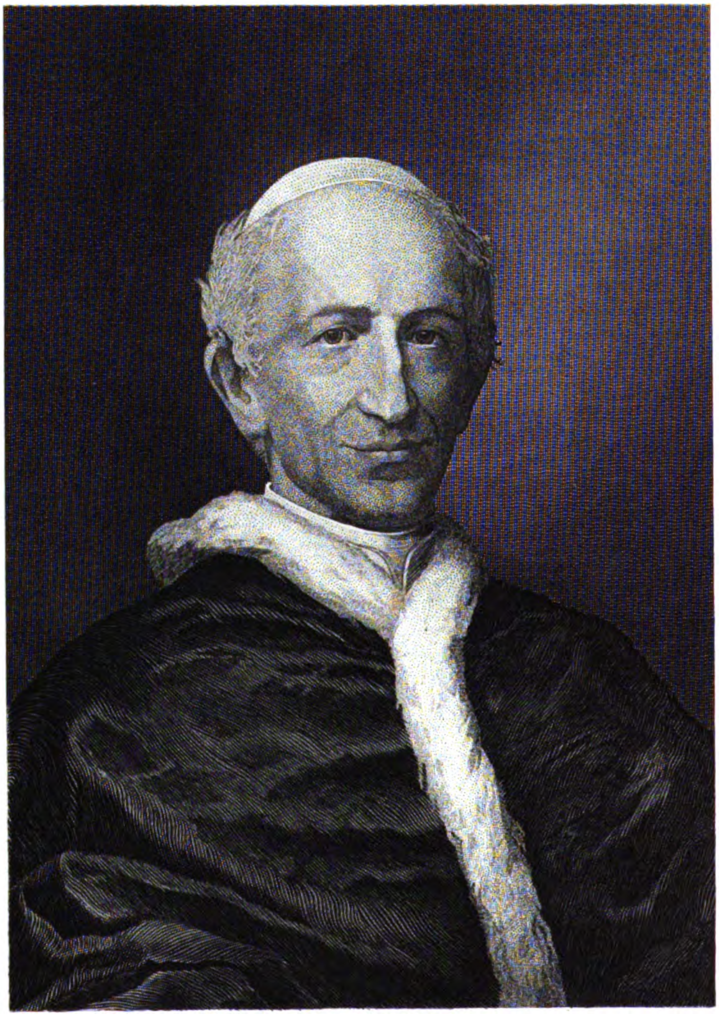

LEO XIII.

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HIS EMINENCE JAMES CARDINAL GIBBONS,

ARCHBISHOP OF BALTIMORE.

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THE MOST REV. JOHN CARROLL, D.D.,

FIRST ARCHBISHOP OF BALTIMORE.

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THE HIERARCHY

OF THE

CATHOLIC CHURCH

IN THE

UNITED STATES,

EMBRACING SKETCHES OF ALL THE

ARCHBISHOPS AND BISHOPS

FROM THE ESTABLISHMENT OF THE SEE OF BALTIMORE TO THE PRESENT TIME.

ALSO,

AN ACCOUNT OF THE PLENARY COUNCILS OF BALTIMORE, AND A BRIEF HISTORY OF THE CHURCH IN THE UNITED STATES.

BY

JOHN GILMARY SHEA, LL.D.

Profusely Illustrated with a Biographical Portrait Gallery.

EMBRACING

CANADIAN BISHOPS OF OUR OWN TIME,

TO WHICH IS ADDED AN EXPOSITION OF CATHOLIC DOCTRINE, ENTITLED

GREAT ARTICLES OF THE CATHOLIC FAITH.

NEW YORK:
THE OFFICE OF CATHOLIC PUBLICATIONS,
14 BARCLAY STREET.

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IMPRIMATUR

✠ MICHAEL A. CORRIGAN,

ARCHBISHOP OF NEW YORK

SEPTEMBER 14, 1886.

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The following is a copy of the Imprimatur of HIS GRACE THE MOST REV. ARCHBISHOP OF NEW YORK authorizing the publication of the "Great Articles of the Catholic Faith."

NIHIL OBSTAT,

HENRICUS A. BRANN,

CENSOR DEPUTATUS.

IMPRIMATUR.

✠ MICHAEL AUGUSTINUS,

AB'P. NEO. EBORACENSIS,

die 4 Junii, 1887.

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"THE HIERARCHY OF THE CATHOLIC CHURCH IN THE UNITED STATES."

A FEW OF THE MANY OPINIONS AND ENDORSEMENTS OF

THE HIGHEST DIGNITARIES OF THE CHURCH.

PUBLISHED WITH SPECIAL SANCTION UNDER THE

IMPRIMATUR.

✠ **MICHAEL A. CORRIGAN, Archbishop of New York.**

September 14th, 1886.

HIS EMINENCE CARDINAL ARCHBISHOP OF BALTIMORE.

Cardinal's House, 106 *N. Charles St.*

Dear Sirs:— * * * His Eminence the Cardinal is satisfied that Dr. Shea's extensive and correct knowledge of the history of the Catholic Church in the U. S. has left indeed little room for criticism or improvement.

Very truly yours,

Baltimore, Oct. 16th, 1886. M. F. FOLEY, *Secretary.*

The MOST REV. ARCHBISHOP OF PHILADELPHIA.

Dear Sirs:— * * * Any such work from the pen of Dr. Shea must command universal respect for its thoroughness and accuracy. * * *

Your obedient servant,

Phila., Pa., Oct. 2d, 1886. ✠ P. J. RYAN, *Archbishop of Philadelphia.*

The MOST REV. ARCHBISHOP OF BOSTON.

Archbishopric of Boston,
Union Chancery Office, Union Park St., Boston.

Dear Sirs :—His Grace, the Most Rev. Archbishop, directs me to acknowledge the receipt of your new book, the "Hierarchy," and to convey to you his thanks therefor.

Very truly,

September 22d, 1886. R. NEAGLE, *Chance and Sec.*

The MOST REV. ARCHBISHOP OF CINCINNATI.

I have examined "The Hierarchy." Dr. Gilmary Shea is well known as a diligent student of Church history, and he himself is a good authority, so that any work written by him is worthy of confidence.

November 8th, 1886. ✠ WM. HENRY ELDER, *Archbishop of Cincinnati.*

The MOST REV. ARCHBISHOP OF OREGON.

Dear Sirs :—Your book entitled "Hierarchy of the Catholic Church in the U. S." came duly to hand. * * * It is certainly well got up, and a book that will prove very interesting to Catholic people * * *

Portland, Oregon, Nov. 25th, 1886. ✠ WM. H. GROSS, *Archbishop of Oregon.*

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The RIGHT REV. BISHOP OF BUFFALO.

Dear Sirs:—I have too long deferred acknowledging your valuable work, the "The Hierarchy of the Catholic Church in the U. S.," from the pen of our gifted historian, Dr. Shea, L.L.D. * * I am sure our Catholic people will show their appreciation of the talents of the author by giving it a wide circulation.

Yours respectfully,

Buffalo, Oct. 7th, 1886. ✠ STEPHEN V. RYAN, *Bishop of Buffalo.*

The RIGHT REV. BISHOP OF CLEVELAND.

Gentlemen:—I have to acknowledge with many thanks the receipt of the copy o Dr. Shea's latest contribution to American Church history and published by you viz: "The Hierarchy of the Catholic Church in the U. S." Although the work i compendious in its form, it is full of interest, as anything from the pen of th learned and painstaking author always is. I sincerely hope your enterprise, an Dr. Shea's very laudable efforts in thus adding to his already large contribution t American Church history, may meet with a financial support deserved for unde taking and publishing the work, the first of its kind in the Catholic world so far as know. Hope you may realize your highest expectations in this regard

Episcopal Residence. Yours truly,

October 4th, 1886. ✠ R. GILMOUR, *Bishop of Cleveland.*

The RIGHT REV. BISHOP OF SPRINGFIELD, (MASS.)

Dear Sirs:—I am glad that you are about getting out a new edition of tl "Hierarchy of the Catholic Church," which is a sign that your first edition was success. I think the pictures of the Rt. Rev. Bishops, with a few exceptions, a better and truer than usually given in a book of that kind.

Yours respectfully,

October 27th, 1886. ✠ P. T. O'REILLY, *Bishop of Springfield.*

The RIGHT REV. BISHOP OF KANSAS CITY.

Dear Sirs:— * * * I hope your book, which is a very creditable compilati requiring much time and labor, will prove to be a success. * * *

Kansas City, Mo., Dec. 6th, 1886. ✠ JOHN J. HOGAN, *Bishop of Kansas Ci*

The RIGHT REV. BISHOP OF OGDENSBURG. (N. Y.)

Dear Sirs:—Your book entitled "The Hierarchy of the Catholic Church America" is received, and is in a double sense an agreeable surprise to me. Fi because I had never heard of your intention to publish a book that reflects s great credit upon your enterprising house for the manner in which you have prin it, and the accuracy of your information as far as I am concerned. * * * Believe with best wishes for your worthy Catholic publications.

Bishop's House, Very truly,

September 20th, 1886. ✠ EDGAR P. WADHAMS, *Bishop of Ogdensburg*

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The RIGHT REV. BISHOP OF NATCHES.

Diocese of Natches.

Dear Sirs:— * * * The author is *the* historian of the Catholic Church in the U. S., and the work he undertakes is one of deep interest to the history of the Church, and deserves to be largely patronized. * * *

Very truly,

✠ FRANCIS JANSSENS, *Bishop of Natches.*

The RIGHT REV. BISHOP OF PORTLAND, (ME.)

Dear Sirs :—The "Hierarchy" is a truly valuable book.

October 30th, 1886. ✠ JAMES A. HEALY, *Bishop of Portland, Me.*

The RIGHT REV. BISHOP OF HARTFORD.

Dear Sirs :— * * * I have not had time to read it carefully, but have no doubt from what I have seen of it, that it will prove a valuable and useful work.

Episcopal Residence, Sincerely yours,

Hartford, Conn., Oct. 9, 1886. ✠ LAWRENCE S. McMAHON, *Bishop of Hartford.*

The RIGHT REV. BISHOP OF MOBILE.

Dear Sirs :— * * The name of the author, Dr. Shea, L.L.D., is a sufficient guarantee that the work is correct and reliable.

Yours,

Cathedral, Mobile, Ala. ✠ J. O. SULLIVAN, *Bishop of Mobile.*

The RIGHT REV. BISHOP OF ERIE.

Dear Sirs :— * * The Hierarchy. * * A work which must prove very interesting to Catholics generally, and is highly creditable to the distinguished author, and the enterprising publishers.

Yours gratefully,

Erie, Pa., Sept. 21st, 1886. ✠ T. MULLEN, *Bishop of Erie.*

The RIGHT REV. BISHOP OF CHARLESTON.

Dear Sirs :—A timely work.

✠ H. P. NORTHROP, *Bishop of Charleston.*

The RIGHT REV. BISHOP OF LA CROSSE.

Bishop's House, La Crosse, Wis.

Dear Sirs :—Bishop Flash requests me to acknowledge, with many thanks, the receipt of the goodly volume, "The American Hierarchy," which you had the kindness to send him.

Truly yours,

Oct. 2d, 1886. E. J. FITZPATRICK, *Priest.*

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PREFACE.

THE Roman Catholic Church, Papal in its head, is eminently Episcopal in its general working. It is diffused, maintained, continued by the action of its Bishops, and it is in them, their lives and career, that we can most easily study the development of the Church, especially in a country like ours.

This work, without pretending to give elaborate or exhaustive biographies, which would require a series of expensive volumes, affords the reader, however, in a convenient compass the life of every Archbishop and Bishop connected with the Church in the United States from the appointment of the Most Rev. John Carroll as Bishop of Baltimore, in 1789, to the present time, as also a brief history of the Church from its beginning in this country to our own day, and an account of the Plenary Councils of the United States. It thus pictures the life and expansion of the Church in this Republic during a century, and will be a useful work of reference to all classes, and to the Catholic a source of religious pleasure, by affording all some notice of the Bishops under whom they live, and of those who have gone to their reward, of whose zeal and labors they have heard their elders expatiate, or whom it has been their own privilege to know.

As no work of such a character has ever been presented, it will prove as acceptable as it was surely necessary. Every effort has been made to secure authentic portraits to accompany the text.

J. G. S.

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THE PLENARY COUNCILS

OF THE

CATHOLIC CHURCH IN THE UNITED STATES.

FROM the moment that the Sovereign Pontiff, dividing the diocese of Baltimore into those of Baltimore, Boston, New York, Philadelphia, and Bardstown, founded a hierarchy, it was the wish of the venerable Archbishop Carroll to assemble his suffragans in council and concert measures for the good of the Church. The delays caused by the arrest of Bishop Concanen in Italy, and finally his death, defeated this project, and the proto-bishop and archbishop gathered his newly-consecrated suffragans, and in an informal assembly adopted some regulations in order to maintain uniform discipline.

Louisiana and the Floridas, which had been formed into a diocese in 1793, had long been deprived of the supervision of a bishop, and in part were for a time under the administratorship of Archbishop Carroll, so that no concurrence from those parts of the country was possible.

Under the successors of Archbishop Carroll steps were taken here and at Rome to effect the holding of a provincial council, but this was not carried into effect till the year 1829, when the First Provincial Council of Baltimore was held by Archbishop Whitfield. Though not styled a Plenary Council, it was in a certain sense really one, for not only were the Archbishop of Baltimore and his suffragans present, but also the Bishop of St. Louis, who was also Administrator of the diocese of New Orleans; and the Bishop of Mobile, who was a suffragan of the Archbishop of Santiago de Cuba, had been invited, but did not return from Europe in time to take part in the sessions. It was intended to be a council of all the Catholic bishops having juris-

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diction in the United States. The First Provincial Council of Baltimore, convened under authority from the Pope in 1828, assembled on the 1st of October, 1829, the Most Rev. James Whitfield, Archbishop of Baltimore, presiding, and Bishops Benedict Joseph Flaget, of Bardstown; John England, of Charleston; Edward Fenwick, of Cincinnati; Benedict Fenwick, of Boston; Joseph Rosati, of St. Louis; and the Very Rev. William Matthews, Vicar-General Apostolic of Philadelphia, attending. The council was succeeded by other Provincial Councils held at Baltimore under the presidency of the archbishops of that city; but when other sees were raised to the archiepiscopal dignity, and there seemed to be a probability that, as councils were held in the new provinces, divergences would arise in discipline on many essential points, it was deemed highly conducive to the general good of the Church that the several metropolitans of the United States and their suffragans should assemble together in a Plenary Council, and adopt, where possible, uniform rules to be observed in all parts of the country. The mischiefs and miseries which had arisen elsewhere, leading at times to schism, where a national character was sought to be imposed on the Church, cutting it away from the Holy See and from the Church in other countries, were too well known not to be avoided.

Pope Pius IX., approving of the desire of the American bishops by his Apostolic Brief, *In Apostolicæ Sedis fastigio*, August 19, 1851, appointed the Most Rev. Francis Patrick Kenrick, Archbishop of Baltimore, Delegate Apostolic to preside over the assembled prelates, recognizing "his remarkable knowledge of ecclesiastical discipline, zeal for the Catholic faith, and eminent fidelity to the Holy See."

The Council met on the 8th of May, 1852, in the Cathedral of Baltimore. Besides the Most Reverend Delegate Apostolic, there were present the Most Reverend Archbishops Blanchet, of Oregon; Kenrick, of St. Louis; Blanc, of New Orleans; Hughes, of New York; Purcell, of Cincinnati; the Right Rev. Bishops Portier, of Mobile; Loras, of Dubuque; Miles, of Nashville; Chanche, of Natchez; Whelan, of Wheeling; Lefevre, (Administrator) of Detroit; Odin, of Galveston; O'Connor, of Pittsburgh; Byrne, of Little Rock; McCloskey, of Albany; Reynolds, of

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Charleston; Henri, of Milwaukee; Fitzpatrick, of Boston; Rappe, of Cleveland; Timon, of Buffalo; Spalding, of Louisville; Van de Velde, of Chicago; Blanchet, of Nesqually; Alemany, of Monterey; O'Reilly, of Hartford; Gartland, of Savannah; McGill, of Richmond; Lamy (Vicar-Apostolic), of New Mexico; Cretin, of St. Paul; Miègé (Vicar-Apostolic), of Indian Territory; and Neumann, of Philadelphia. Each bishop and archbishop was attended by theologians, and there were also summoned to the Council the Abbot of La Trappe, the Commissary-General of the Augustinians, the Visitor-General of the Dominicans, the Superiors of the Benedictine and Franciscan orders, the Provincial of the Society of Jesus in Maryland, the Vice-Provincial of Missouri, and the Superiors at New York and New Orleans, the Provincial of the Redemptorists, the Rector of the Sulpitian Seminary, and the Lazarist Director of the Sisters of Charity. The sessions closed on the 20th of May, and issued twenty-five decrees, which were approved by a decree of the Congregation *de Propaganda Fide*, Sept. 26, 1852. The acts and decrees of this First Plenary Council were published at Baltimore in 1853.

The decrees of this Council were also promulgated in almost all the provinces, and the beneficial results soon led to a desire for another general assemblage of the archbishops and bishops of the country, who had grown in number by the erection of new sees and the establishment of new metropolitan jurisdictions.

The Letters Apostolic of Pius IX. *Apostolici ministerii munus*, Feb. 16, 1866, appointed the Most Reverend Martin John Spalding to preside in a Second Plenary Council at Baltimore. It opened on the 7th and closed on the 21st of October. The Fathers of the Council comprised the Archbishops of Baltimore, Oregon, St. Louis, San Francisco, New Orleans, New York, the Bishop Administrator of Detroit, the Bishops of Milwaukee, Nesqually, Cleveland, Buffalo, Vincennes, Richmond, Santa Fé, Brooklyn, Newark, Burlington, Covington, Monterey and Los Angeles, Natchitoches, Portland, Alton, Chicago, Natchez, Fort Wayne, Charleston, Hartford, the Vicar-Apostolic of Nebraska, the Bishops of St. Paul, Mobile, Philadelphia, Pittsburgh, the Vicar-Apostolic of Marysville, the Bishops of Savannah, Galves-

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ton, Louisville, Albany, Nashville, Boston, Dubuque, the Auxiliar Bishop of Cincinnati, the Administrator of the diocese of Erie, and a representative of the Vicar-Apostolic of Indian Territory,* as well as the Abbots of La Trappe and St. Benedict. The Bishop of Galveston was absent from the country.

There were also Provincials or Superiors of the Dominicans, Reformed, Conventual, and Observantine Franciscans, the Capuchins, the Society of Jesus, Lazarists, Sulpitians, Redemptorists, Passionists, Oblates, Most Precious Blood, Paulists, and Brothers of Mary.

The decrees passed, instead of being confined to mere points of discipline adapted to this country, cover the whole field of the doctrines and discipline of the Church. The decrees, comprising 532 sections, divided under fourteen titles, were approved by Pope Pius IX., through the Propaganda, on the 24th of January, 1868, and were published in 1868, comprising a volume of 554 pages. It was at once adopted in the theological seminaries as a comprehensive manual of the doctrinal and disciplinary law of the Catholic Church in the United States. A volume of Notes explaining many of the provisions was prepared by the Rev. S Smith, D.D., and published in 1874.

The gathering of all the Catholic bishops of the world in an Oecumenical Council at the Vatican led to the discussion of many points of Church government and discipline which could not be passed upon by the Council, its sessions having been interrupted by the sacrilegious seizure of the Capital of the Catholic world.

A third Plenary Council was accordingly convened in pursuance of Letters Apostolic of His Holiness Pope Leo XIII., who appointed the Most Rev. James Gibbons, Archbishop of Baltimore, to preside over its deliberations as Delegate Apostolic. The matters to be treated of in the Council were on this occasion first discussed at Rome by the Most Reverend Archbishops or their delegates, and a commission of theologians appointed by the Holy See.

The Third Plenary Council was opened in the Cathedral at

* The Bishop of Vancouver's Island attended as a suffragan of the Archbishop of Oregon, although his diocese was not within the limits of the United States.

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Baltimore on the 9th of November, 1884, and closed on the 7th of the following month, its deliberations having been extended far beyond the time of the previous gatherings of the American prelates. It was attended by fourteen archbishops, sixty bishops, four bishops from Canada and one from Japan as visitors, one prefect-apostolic, seven abbots, and twenty-three superiors of religious orders, with vicars-general, superiors of seminaries, and theologians.

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THE CATHOLIC CHURCH

IN THE

UNITED STATES.

EVEN in the territory now embraced in the United States this ancient Church preceded all other Christian denominations.

As early as 1521 Ponce de Leon, seeking to plant civilization and Christianity on our shores, landed in Florida with Catholic priests and religious, and the liturgy of the Catholic Church was offered amid the evergreen glades. But while the Spaniards were building their houses and chapel, the Indians kept up such constant war that the settlement was abandoned by the wounded commander. In 1526 Vasquez de Ayllon commenced a settlement on one of the rivers flowing into the Chesapeake, and the Dominican friars who attended him reared a chapel on the James, where for months the rites of the Church were offered; but the commander died and the settlement was abandoned.

The expeditions of Narvaez and De Soto had clergymen with them, but no settlements were formed, and the pioneer ministers of religion who accompanied the conquistadores perished amid the hardships of the march. Impelled by the account of a survivor of one of these ill-fated expeditions, the Franciscan Father Mark, of Nice, in Italy, penetrated in 1539 to New Mexico. Others followed and began missions, only to be murdered by the Indians. In 1595 the Spaniards occupied the country and founded San Gabriel. The Catholic worship was established, and has continued almost uninterruptedly in that territory for nearly three centuries. In an outbreak against the

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Spaniards at the close of the seventeenth century many of the missionaries perished. Some Dominican priests were slain in Florida in 1549 while trying to convert the natives; and Tristan de Luna, in 1559, had a Christian shrine at Pensacola. When St. Augustine was begun, in 1565, a Catholic chapel was erected, and from that time the services of the Church were regularly offered. At St. Helena, on Port Royal Sound, and later on the banks of the Rappahannock, there were Catholic chapels as early as 1571. For many years St. Augustine had its Franciscan convent and chapels within and without the walls. Missions were established among the Indian tribes by the Jesuits and then by the Franciscans, and the Timuquans, Apalaches, and other tribes embraced Christianity. In 1699 Pensacola was founded and a Catholic church erected there; but the Indian missions were finally almost extirpated by the English colonists of Carolina and Georgia. Many devoted missionaries were slain amid their pious labors to regenerate the aborigines.

Texas was settled by the Spaniards, and a town grew up at San Antonio, with church and convent, while missionaries planted the cross among the Indian tribes from the Rio Grande to the Sabine. The Catholic Church was the only Christian body here for a century and a quarter.

Upper California was settled about the time of our Revolution, and the Franciscans established a series of Indian missions whose names are still retained. They were finally destroyed by the greed of the Mexican government, just before our conquest of the country. The Catholic Church in New Mexico, Texas, and California, like that in Florida, has its lists of missionaries who held life less precious than the cause of Christ.

North of our territory lie Canada and Nova Scotia, settled at an early day by Catholic France. The worship of the Church of Rome was celebrated beneath rude temporary structures at Boone Island, in Maine, and subsequently at Mount Desert, early in the seventeenth century. And soon after the Capuchin Fathers had missions from the Kennebec to Gaspé. The very year the Pilgrim Fathers landed at Plymouth Rock a Franciscan priest in sandalled feet crossed the Niagara River from Canada, and preached Christ, and him crucified, to the In-

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dians of Western New York. A few years later two Jesuits met the Chippewas at Sault St. Mary's, by the outlet of the most remote of the Western lakes, and one of them, the gentle yet intrepid Father Jogues, returned to die by the tomahawk while endeavoring to imbue the minds of the Mohawks with the sweet spirit of Christ. In the latter part of the seventeenth century there were Catholic chapels on the Kennebec and coast of Maine, from the Mohawk to the Niagara, at Mackinaw, Sault St. Mary's, Green Bay, and Kaskaskia. Early in the last century Detroit had a church. Kaskaskia, Cahokia, and Vincennes were the next seats of Catholicity. At the South New Orleans and Mobile were founded and Catholic churches were established, Capuchins laboring in the settlements, and Jesuits and missionary priests among the Indian tribes. The Ursuline nuns at New Orleans began to labor as teachers and nurses. These churches and institutions, from Maine to Louisiana, were subject to the bishops of Quebec.

In the English colonies Catholicity began its life in Maryland coeval with the settlement, two Jesuit priests having formed part of the first body of colonists, taking up lands and bringing over men to cultivate them. By the leader of this mission, Father Andrew White, Catholic worship was first offered on St. Clement's Isle, in the Potomac, on the 25th of March, 1634. Catholic clergymen were for many years the only ministers of religion in Maryland, and most of the settlers attended their church. The conversion of the Indians was immediately undertaken, and the Piscataways and Potopacos, with their rulers, became Christians.

Maryland was founded on the broad principles of religious freedom, and Puritans expelled from Virginia found shelter there. During the period of the Commonwealth, however, the very men who had sought an asylum in Maryland overthrew the authority of Lord Baltimore and passed severe penal laws against the Catholics, sending all the priests as prisoners to England. In a few years they returned and resumed their labors under great disadvantages. Though a law of toleration was passed in 1649, it was of brief duration. In 1654 Catholics were deprived of civil rights, and, though there was a lull during

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the reigns of Charles II. and James II., the storm broke out with renewed fury on the accession of William III. The Catholic worship was forbidden by law, and could be offered only in secrecy; Catholics were loaded with double taxes, deprived of all power of voting or bearing arms. Yet most of the Catholics persevered, the Jesuits and Franciscans having chapels in houses, which were attended by the people. A school was even established where boys were fitted for a college training in Europe.

During the control of James as duke and king over New York liberty of conscience prevailed and Catholics began to settle there. Several clergymen of that faith came over, and the settlers who adhered to it were thus enabled to enjoy the consolations of religion. A Latin school was also opened, the first one in the colony. Leisler, on the fall of James, drove nearly all Catholics out of New York, and penal laws were passed to punish any Catholic priest who entered the colony.

When Pennsylvania began to be settled under the liberal policy of Penn, Catholics gradually entered, and as the German immigration began a considerable number adhered to the faith planted in their fatherland by St. Boniface. As early as 1708 the Mass was regularly offered in Philadelphia, and after a time St. Joseph's Church, on Willing's Alley, was begun by the Jesuit Fathers when they assumed the care of the mission. A church was erected at an early period at Lancaster, and there were mission-houses at Conewago and Goshenhoppen.

In other colonies there were a few scattered Catholics, but nowhere in numbers sufficient to establish a church. The Acadians, carried off by the British government from Nova Scotia in 1755 and scattered on the coast, were Catholics, but only at Baltimore and Philadelphia did they find a welcome. At Baltimore they were attended by a priest and founded the first Catholic church.

The Catholics in the British colonies were subject to a bishop in England, known as the Vicar-Apostolic of the London District.

At the beginning of the Revolution there was a strong feeling against the adherents of the Church of Rome. Catholics, however, without exception, rallied to the cause of freedom.

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The Catholic Indians in Maine, under their chief, Orono, took up the cause of the colonies; the St. Regis Indians, on the New York border, did the same; and the French settlers in Illinois, with the Indians around them, joined Colonel Clarke and gained the West for the United States. Two regiments of Canadian Catholics fought on the American side during the whole war, attended by their chaplain, a priest commissioned by the Continental Congress.

The Continental Congress itself and the Constitutional Convention had Catholic members, who were honored by all.

After the close of the Revolution the Catholics in the United States could no longer be subject to the London vicar-apostolic. Some desired a bishop; others thought that the time had not yet come. Pope Pius VI., in 1784, appointed as prefect-apostolic the Rev. John Carroll, a Maryland patriot-priest, who had, at the desire of Congress, gone to Canada during the Revolution to try and win over the inhabitants of that province.

The new prefect set to work to ascertain what scattered Catholics there were in the country. More were found in all parts than had been anticipated. The priests in Pennsylvania had before the war visited Catholics at the Iron-Works and at Macopin, in New Jersey, and the Rev. F. Steenmeier (Farmer), a Fellow of the Royal Society and a distinguished mathematician, quietly visited New York and gathered a little congregation.

These flocks had now increased. There were a few Catholics even in Boston, at points on the Hudson and Mohawk, near Pittsburgh, and in Kentucky. Other priests came over from Europe, and these scattered bodies began to organize and assemble for worship. The total number of Catholics in the United States at this time could not have been much under forty thousand, including the French and Indians.

The reports of Very Rev. Mr. Carroll to the Pope satisfied him that a bishop was needed, and he left to the clergy in the country the nomination of a suitable candidate and the selection of his see. The choice fell on Dr. Carroll, who was appointed Bishop of Baltimore November 6, 1789, and his diocese embraced the whole United States.

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Bishop Carroll proceeded to England, and was consecrated in the chapel of Lulworth Castle, August 15, 1790. The founder of the American hierarchy is a grand figure worthy of his time. His wisdom, learning, ability, and moderation were all required to build up the Church. Soon after his return to the United States the Revolution in France drove into exile many worthy and learned priests, not a few of whom came to America and aided Bishop Carroll in his work. Churches were begun or completed at Boston, New York, Albany, Charleston, Greensburg, and other points. Carmelite nuns came to found a convent of their order in Maryland; the Sulpitians established a seminary in Baltimore; a college was begun at Georgetown, soon followed by one at Emmittsburg.

In 1791 Bishop Carroll gathered twenty priests in a synod at Baltimore, and rules were adopted suited to the exigencies of the situation; but the duties of bishop were too heavy for one man. The Rev. Leonard Neale was appointed his coadjutor and consecrated bishop in 1800.

This was, however, but a temporary relief, and in 1808 bishops were appointed for Boston, Philadelphia, New York, and Bardstown, Ky. At this time his diocese contained sixty-eight priests and eighty churches. Bishop Cheverus, appointed Bishop of Boston, a man of zeal, charity, and gentleness, had all New England as his diocese, and won the affection of persons of every creed. As the Bishop of New York died at Naples, his diocese languished, and many important works, a college, and a convent-academy were abandoned. Bishop Egan, of Philadelphia, had as his diocese the State of Pennsylvania and part of New Jersey. He met with difficulties in Philadelphia, which increased under his successor and were detrimental to all real religious life; but in other parts of the diocese religion progressed. The diocese of Bardstown embraced Kentucky, with Ohio and all the Northwest. Here much was to be done; but the saintly Flaget, with coadjutors like Nerinckx, Badin, Richard, Salmon, and the English Dominicans, soon revived religion in places where it seemed dying out.

The United States were then bounded by the Mississippi. Louisiana, which embraced the country west of that river, had, at

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the request of the Spanish government, been formed into a diocese by Pope Pius VI., who in 1793 appointed a learned and charitable Cuban, Rev. Dr. Peñalver, Bishop of Louisiana. When Louisiana was ceded to the United States, in 1803, the bishopric was vacant, and the administration of the Church in that vast province was also confided to Bishop Carroll. The Church there was in a peculiar condition, organized originally under the Spanish system, but long neglected. Great troubles ensued, but the elevation of Rt. Rev. William Louis Dubourg to the episcopate, and the establishing of sees at New Orleans and St. Louis, gave a new impulse to religion.

The rapidly-increasing immigration after the fall of Napoleon added greatly to the number of Catholics, and priests were called for at many points. The first effort of the Catholic priest is to erect a church or churches in the district assigned to him, and in time to add schools. As a diocese is formed the bishop aids his clergy in this work, and endeavors to establish seminaries for young ladies, orphan asylums, hospitals under the care of Sisters belonging to some religious order fitted to the work, and colleges, high-schools, and a theological seminary. The religious orders of men come as auxiliaries to the secular clergy and conduct many of the colleges. Each diocese thus becomes a centre of such institutions. The rapid increase of Catholics and their comparative poverty have made this work difficult and onerous, and aid has been derived from organizations like the Association for the Propagation of the Faith in France, which was organized originally to aid the struggling churches in America.

The original dioceses, with the growth of the country, soon required division. Out of that of Baltimore have grown those of Richmond (1821), Charleston (1820), Savannah (1850), Wheeling (1850), and Wilmington (1868), and North Carolina has been formed into a vicariate. The original diocese of Philadelphia has been divided into those of Philadelphia, Scranton (1868), Harrisburg (1868), Pittsburgh and Allegheny (1843–76), and Erie (1853). The diocese of Newark has been formed to embrace New Jersey (1853), and Trenton (1881) has since been set off from it. New York contains the dioceses of New York, Albany (1847), Brooklyn (1853), Buffalo (1847), Rochester (1868), Og-

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densburg (1872). Besides the see of Boston there are in New England sees at Portland (1855), Manchester (1884), Burlington (1853), Springfield (1870), Providence (1872), and Hartford (1844). In the West, Kentucky has bishops at Louisville and Covington (1853); Ohio an archbishop at Cincinnati (1822), and bishops at Cleveland (1847) and Columbus (1868); Indiana comprises two dioceses, Vincennes (1834) and Fort Wayne (1857); Michigan those of Detroit (1832), Marquette (1857), and Grand Rapids (1882); Illinois has an archbishop at Chicago (1844), and bishops at Alton (1857) and Peoria (1877); Wisconsin an archbishop at Milwaukee (1844), and bishops at La Crosse and Green Bay (1868); in Missouri there is an archbishop at St. Louis, and bishop at Kansas City and St. Joseph (1868–80); in Arkansas a bishop at Little Rock (1843); in Iowa bishops at Dubuque (1837) and Davenport (1881), in Minnesota at St. Paul (1850) and St. Cloud (1875), in Kansas at Leavenworth (1877), in Montana at Helena (1884); Nebraska, Idaho, Dakota, and Colorado are vicariates-apostolic, each under a bishop. In the South there is an archbishop at New Orleans; bishops at Nashville (1837), at Natchitoches (1853), Natchez (1837), Mobile (1824), St. Augustine (1870), Galveston (1847), San Antonio (1874), and a vicar-apostolic on the Rio Grande. Ancient New Mexico has its archbishop at Santa Fé (1850); Arizona a vicar-apostolic. California has an archbishop at San Francisco (1853), and bishops at Monterey (1850) and Grass Valley (1868). Oregon has its archbishop (1846), Washington Territory a bishop (1850), and Indian Territory a prefect-apostolic.

The diocese of an archbishop and those of his suffragans form a province. In each province from time to time Provincial Councils are held, in which the archbishop presides and his suffragans take part, with their theologians and the heads of the religious orders. In these assemblies decrees are adopted for the better government of the Church in the province. The first council was that of Baltimore in 1829, held by Archbishop Whitfield; a number of councils were subsequently held there, and when other archbishoprics were erected councils were held at New York, Cincinnati, New Orleans, St. Louis, San Francisco, and in Oregon. Besides these there have been three Plenary

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Councils, imposing assemblages held at Baltimore, attended by all the archbishops and bishops of the country.

The wonderful growth of the Catholic Church has not been without opposition. Many saw in it a danger to republican institutions, and violence has not been confined merely to words or publications. Catholic institutions and churches have been destroyed by mobs.

To advocate and defend their doctrines and polity the Catholics have a quarterly review, several monthlies, and a large number of weekly papers in English, German, French, and Spanish. Their publishing houses issue in great numbers Bibles, Testaments, Prayer-books, doctrinal and controversial as well as devotional works, and books of a lighter character chiefly for the young.

The Catholic body is composed of the descendants of the colonial settlers and more recent immigrants and their offspring, with members joining them from other religious bodies; but they have no missionary societies and no direct machinery for extending their doctrine among those unacquainted with it. Many of its prominent men have, however, been converts—Archbishops Whitfield, Eccleston, Bayley, Wood; Bishops Tyler, Wadhams, Young, Gilmour, Rosecrans; Orestes A. Brownson, the philosopher; Haldeman, the philologist; Dr. L. Silliman Ives, formerly bishop in the Protestant Episcopal Church; Father Hecker, founder of the Paulists; Mother Seton, founder of the Sisters of Charity.

Among other distinguished men of the Catholic body must be named Cardinal McCloskey, the first American member of the Sacred College; Archbishop Hughes; Archbishop Kenrick, of Baltimore, a great theologian and Biblical scholar; Bishop England, of Charleston; Bishop Baraga, Father De Smet; the Abbé Rouquette and Rev. A. J. Ryan, gifted poets; Bishop Du Bois, founder of Mount St. Mary's; Bishop Bruté, of Vincennes; Prince Galitzin, Carroll of Carrollton, Commodore Barry, Colonels Moylan and Vigo, Generals Rosecrans, Stone, and Newton.

Religious orders are numerous: the ancient Benedictine and Cistercian monks; the Franciscan, Dominican, Carmelite, and Augustinian friars; Jesuits, Redemptorists, Servites, Oblates;

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Priests of the Holy Cross, of the Holy Ghost, of the Resurrection; Sulpitians, Brothers of the Christian Schools, Brothers of Mary; Xaverian, Alexian, and Franciscan Brothers; Benedictine, Carmelite, Ursuline, Visitation, Dominican nuns; Ladies of the Sacred Heart; Sisters of Charity, of Mercy, and many others.

At the close of the year 1885 the Catholic Church in the United States comprised 12 archbishops, 62 bishops, 7,296 priests; more than 1,600 young men studying for the priesthood; 6,755 churches, some of them, like the cathedrals of New York and Philadelphia, magnificent structures; nearly 3,000 chapels and stations, 36 ecclesiastical seminaries, 87 colleges, 618 academies for young ladies, 2,621 parochial schools with 500,000 pupils, 449 asylums and hospitals, and nearly eight million adherents.

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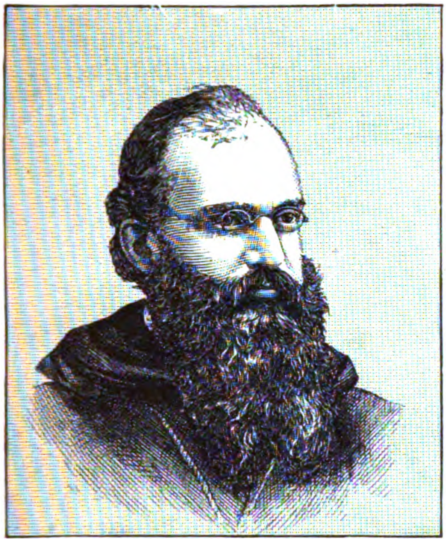


RT. REV. INNOCENT WOLF.

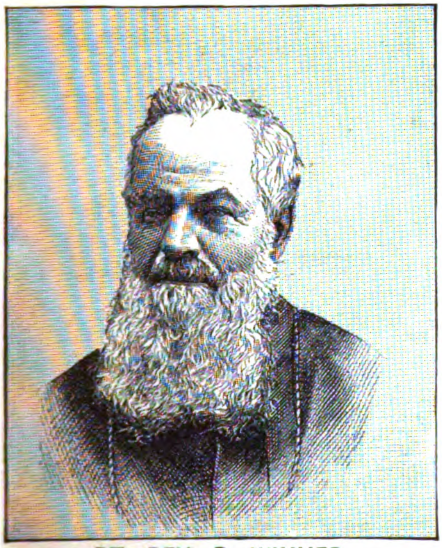
Born April 13, 1843.

Entered St. Vincent's College, Pa., 1854; made vows of the Benedictine Order, 1861; Ordained May 26, 1866; Professor of Theology in St. Vincent's, 1870; elected Abbot of St. Benedict's Abbey at Atchison, Kansas, 1876.

VERY REV. I. T. HECKER.

Born in New York City, Dec. 18, 1819.

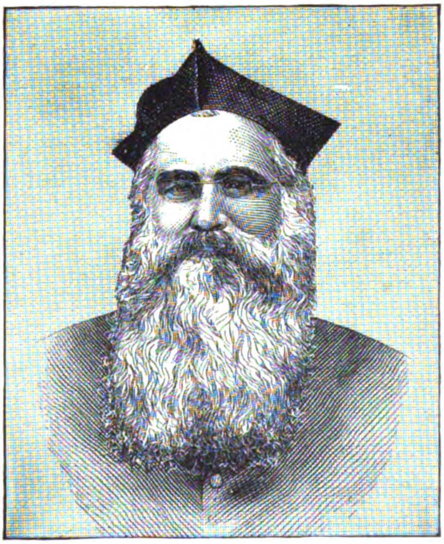
Became a Roman Catholic, 1845; joined the Redemptorists in Belgium, 1847; Ordained 1849; released from the Order, 1857; founded the Congregation of St. Paul the Apostle, in New York City, 1858.



RT. REV. B. WIMMER.

Born in Thalmassing, Bavaria, Jan. 14, 1809.

Ordained Aug. 1, 1831; joined the Order of St. Benedict, Sept. 13, 1832; came to U. S., 1846; Superior of the monastery of St. Vincent, Pa., May 21, 1852; Abbot *ad triennium*, Sept. 17, 1855; Abbot for life and President of American Congregation, July 27, 1866.



VERY REV. E. SORIN.

Born in Ahuille, France, Feb. 6, 1814.

Ordained 1838; entered Congregation of the Holy Cross, 1839; landed in U. S., May 2, 1842; founded University of Notre Dame, Ind., also institution of Sisters of the Holy Cross; Superior-General of the Congregation for life, 1868.

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THE VICARS-APOSTOLIC OF LONDON.

THE Catholic Church throughout the world is, under the Sovereign Pontiff, governed by bishops or archbishops, so that almost every part of the earth is under the spiritual care of one of the consecrated successors of the Apostles. There are dioceses, governed by archbishops and bishops; vicariates-apostolic, under the charge of bishops assigned to the task; some places where the faith has developed less are committed to prefects-apostolic till the number of Catholics requires a bishop's care.

The British colonies which were formed on the Atlantic coast of North America in the seventeenth and eighteenth centuries, extending from New Hampshire to Georgia, were, in regard to the Catholics dwelling in them, under the charge of the vicars-apostolic in England. The first of these was Right Rev. William Bishop, Bishop of Chalcedon, Vicar-Apostolic of England and Scotland, consecrated in 1623. His successor, Right Rev. Richard Smith, a native of Lincolnshire, who had studied at Oxford, Rome, and Valladolid, was consecrated Bishop of Chalcedon and vicar-apostolic January 12, 1625. He was in office when a community of Catholics settled in Maryland, but he was a fugitive in France and seems to have taken no part in regulating the discipline of the Church in America. After his death no appointment of a bishop as vicar-apostolic for England was made till 1685, when the Right Rev. John Leyburne was consecrated Bishop of Adrumetum and Vicar-Apostolic of England on September 9, 1685. He had been president of Douay College and vicar-general to Bishop Smith. He suffered imprisonment under William III., and died piously June 9, 1702.

In 1688 England was divided into four vicariates, and Bishop Leyburne retained that of the London District. He was succeeded by Right Rev. Bonaventure Giffard, consecrated April 22, 1688, Bishop of Madaura and Vicar-Apostolic of the Midland District. He was a native of Wolverhampton. Under William III. he, too, was imprisoned for a year in Newgate. He took an active interest in the American mission, where the superior of the Jesuit

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missions was his vicar-general. His regulations in regard to the holidays and fast-days of obligation to be observed in the colonies were followed till the erection of the see of Baltimore. Bishop Giffard died at Hammersmith March 12, 1734. He was succeeded by Right Rev. Benjamin Petre, Bishop of Prusa, who governed the vicariate till 1758. For many years, however, the great burden fell on his coadjutor, the zealous Dr. Richard Challoner, Bishop of Debra, consecrated January 29, 1741. This great prelate, who prepared a new translation of the Bible for English Catholics, gave them the "Catholic Christian Instructed," "Meditations," and other works still prized, presided as vicar-apostolic for forty years, and his care extended to this country down to the Revolution. In his later years he had as coadjutor Right Rev. James Talbot, consecrated Bishop of Birtha August 24, 1759. Bishop Challoner died in January, 1781, aged nearly ninety.

When the Revolution broke out Bishop Talbot ceased to hold intercourse with the Catholic priests and people in the thirteen colonies. Accordingly, when peace was made and the independence of the United States acknowledged, the clergy in America applied to the Pope for the appointment of a prefect-apostolic. The attempt of the Anglicans to obtain a bishop in colonial days had made the very name so objectionable that Catholics were afraid to ask that one should be appointed for America.

The Rev. John Carroll was appointed prefect-apostolic in 1784. His jurisdiction did not extend over the whole territory of the United States, the settlements in Michigan, Indiana, Illinois, as well as Indian missions in Maine, Ohio, and New York, being still under the charge of the Bishop of Quebec. At this time Florida and Louisiana, embracing all west of the Mississippi, belonged to the diocese of Santiago de Cuba. Texas was part of the diocese of Guadalajara, New Mexico of that of Durango, while California was governed by a prefect-apostolic. In 1789 Pope Pius VI. erected the see of Baltimore, and appointed as its first bishop the Right Rev. John Carroll, who had been selected by the American clergy, his diocese embracing the whole territory of the republic at that time—that is to say, the portion of the United States of our day lying east of the Mississippi, with the exception of Florida.

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THE CATHOLIC HIERARCHY

IN

THE UNITED STATES.

DIOCESE OF BALTIMORE.

MOST REV. JOHN CARROLL, D.D.,

First Bishop and first Archbishop of Baltimore.

THE Most Rev. John Carroll is the origin of the American episcopate, as first bishop and subsequently first archbishop of Baltimore, all dioceses east of the Mississippi having been formed from that confided to his care, and all archbishops and bishops succeeding to some part of his authority. He was eminently worthy of the high position, and stands in history as a noble character, maintaining in all his acts the greatest episcopal dignity.

John Carroll was born at Upper Marlborough, Maryland, January 8, 1735, son of Daniel Carroll, a native of Ireland, and Eleanor Darnall. He began his studies at a school established at Bohemia, in Maryland, but was sent ere long to the great college at St. Omer, in Flanders. During his stay at that seat of learning he resolved to devote himself to a religious life, and entered the Society of Jesus at Watton September 17, 1753. After passing some years as professor he made his divinity course and was ordained in 1769. While at the College of Bruges in 1773 the establishment was seized by the Austro-Belgian government and the Fathers expelled. On becoming a professed Father he had given up all his property to his brother, and was now thrown on the world in a foreign land. He returned to America in June, 1774,

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and began his labors as a secular priest among the Catholics in Maryland and Virginia. The claims of the colonists for their just rights were ignored by the English king and parliament, and war was imminent. Carroll had from the outset supported the rights of America, and when Congress sent delegates to Canada to win the co-operation, or at least neutrality, of the Catholic people of that province, the Rev. John Carroll accompanied Franklin, Chase, and Carroll to aid their mission by his influence as a priest. Bigotry in Congress defeated the mission, and the Rev. Mr. Carroll resumed his labors at Rock Creek.

At the close of the war the clergy in Maryland and Pennsylvania were anxious to be independent of the authorities of England, fearing to give offence to their fellow-citizens. Accordingly in 1783 they addressed a memorial to the Holy Father, not asking for a bishop, but for a superior independent of the Vicar-Apostolic of London. Benjamin Franklin at Paris strongly recommended to the Nuncio the reverend gentleman whom he knew so well, and, as he was the choice of the American clergy, Pope Pius VI. in June, 1784, appointed the Rev. John Carroll prefect-apostolic in the United States. Before the tidings of the appointment or the documents imparting authority had reached him, the Rev. Mr. Carroll stood forth as the champion of the Catholic cause in America by a convincing and learned reply to the pamphlet of an apostate priest which was widely circulated.

As prefect-apostolic he had all to organize and supply; Catholics were beginning to arrive and settle in the country, who were anxious for priests to offer the Holy Sacrifice for them. Churches were to be erected, but the prefect had no clergymen and no funds at his disposal. The old missionaries in the country were sinking under age and infirmities. Rev. Dr. Carroll visited the missions, laboring earnestly himself and doing all in his power to supply the wants of a flock scattered over the country. He began the erection of a college at Georgetown, now the oldest Catholic institution of learning. A Jubilee was for the first time proclaimed and the sacrament of Confirmation administered. After visiting Maryland, Pennsylvania, New Jersey, and New York he made a report to the Congregation *de Propaganda Fide* on the condition of the Church in the United States. It was soon evi-

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dent that a bishop with full powers was needed, and in 1788 the clergy again addressed the Pope and solicited the erection of an episcopal see, asking to be permitted to propose a candidate. The Holy See, guided by the Spirit of God, looked far into the future; the see of Baltimore was erected by the bull of Pope Pius VI., dated November 6, 1789, and the Sovereign Pontiff with great joy confirmed the choice of the American clergy and appointed as first bishop the Rev. John Carroll, whose virtue, wisdom, and prudence had become so well known.

On receiving his bulls the Rev. Mr. Carroll proceeded to England and was consecrated bishop by the learned Benedictine, the Right Rev. Charles Walmesley, then Vicar-Apostolic of the London District. The ceremony took place in the chapel of Lulworth Castle, August 15, 1790. Before he returned to America he was gladdened by a proposal from the superior of the Sulpitians, a body devoted to educating young men for the priesthood, to send some of their members to America. On his return he visited the cities and towns where Catholic congregations had risen up, extending his episcopal journey as far as Boston, where he received an appeal from the Catholic Indians of Maine. His bulls made his diocese co-extensive with the United States, and the French settlements in the West, heretofore dependent on the Bishop of Quebec, now appealed to him for aid. Yet in all his vast diocese he had few priests and not a single institution of learning or charity. God, who in his providence allowed vice and irreligion to scourge France, made the time of trial beneficial to England and the United States. Bishop Carroll received a body of Sulpitians, many pious and devoted secular priests from France, a colony of English Dominican Fathers, a community of Carmelite nuns, another of Poor Clares. He was thus enabled to give priests to New England, Kentucky, Indiana, and Illinois. A seminary was opened, and one of the first ordained from it was the Russian Prince Dmitri Galitzin, who became the apostle of the Alleghanies. On the 7th of November, 1791, he convened his clergy in a diocesan synod at Baltimore. Twenty-two priests, American, English, French, Irish, German, met to concert plans for a uniform discipline in the services of religion, for the support of the clergy, and the establishment of new churches.

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The statutes drawn up by Bishop Carroll and adopted in this synod have ever since won admiration. The impulse given to religion by the appointment of a bishop was marked; but in the rapid growth of the Church came some sore trials to Right Rev. Dr. Carroll. At Philadelphia and Baltimore German congregations defied his authority; in other parts priests without faculties usurped churches, and some gave scandal instead of edification. It was evident that so vast a diocese was beyond the power of any one. Bishop Carroll soon solicited the appointment of a coadjutor and the division of the diocese; but the priest first selected as coadjutor died in Philadelphia of yellow-fever, a victim to charity, and Bishop Carroll received new responsibilities in the charge of some West India islands, and a few years later in the administration of the diocese of Louisiana. In 1800 the Right Rev. Leonard Neale was consecrated coadjutor-bishop, to the great joy of the founder of the American hierarchy. Guided by this pious director, Miss Alice Lalor soon after founded at Georgetown the first monastery in the United States of Visitation Nuns. In 1809 Mrs. Eliza A. Seton, a convert to the faith, founded at Emmittsburg the first American house of Sisters of Charity. The religious communities thus begun under the auspices of the great Bishop Carroll flourish to this day, the Sisters of Charity numbering more than a thousand. In 1809 the Rev. John Du Bois began in a log-cabin at Emmittsburg a new institution of learning, Mount St. Mary's, which as a theological seminary and a college has sent forth for more than three-quarters of a century well-trained priests and accomplished laymen. In 1806 Bishop Carroll was so encouraged that he laid the foundations of the cathedral of Baltimore.

Great as was the assistance rendered by Bishop Neale, Bishop Carroll was sensible that the interest of religion demanded a division of his diocese. Wherever a priest could be sent Catholics before unheard of gathered around the altar he reared. On his appointment as prefect Dr. Carroll estimated the Catholics in the country at 24,500, with twenty-four priests, some of them superannuated. In 1808 he could count sixty-eight priests, eighty churches, several religious orders, and three colleges. Pope Pius VII., by his brief of April 8, 1808, raised Baltimore to the rank

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of a metropolitan see, and, dividing the diocese, founded new sees at Boston, New York, Philadelphia, and Bardstown, appointing to New York Father Richard Luke Concanen, a Dominican highly esteemed at Rome, and to the other sees priests already known by their zealous labors in America. Unable at once to hold a provincial council, Archbishop Carroll with his suffragans adopted a series of wise regulations which for years guided the bishops of the United States.

The diocese of Baltimore, as reduced, embraced Maryland, Virginia, and the Southern States to the Gulf and the Mississippi. Devoting his remaining strength and energy to build up the house of the Lord in this field, Archbishop Carroll lived to see consoling fruits. He beheld, too, the Society of Jesus in Maryland reorganized with the approval of the Holy See, and the mission increased by a number of learned fathers from Europe, and had the joy of living to see Pope Pius VII. formally restore the Society, to which he had so long belonged, by his bull of August 7, 1814. Towards the close of the year 1815 the aged patriarch of the Church in America showed by his failing health that death was approaching. He calmly awaited the last struggle, fortified by the sacraments, and expired Sunday, December 3, 1815. His pastoral letters show the bishop caring for his flock; his controversies with Wharton and others his ability in defending the faith against assaults.

MOST REV. LEONARD NEALE,

Second Archbishop of Baltimore.

Leonard Neale was born at Port Tobacco, in Maryland, on the 15th of October, 1746, of a family which had for more than a century maintained the faith in that province. His pious mother sent her children to Europe to obtain an education, and Leonard, after his course at St. Omer's, resolved to embrace the religious life, as his brothers and sister had done. After studying at Bruges and Liege he was ordained, and exercised the ministry till the suppression of the Society of Jesus. He then went

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to England, but, hearing that priests were needed in Demerara, sailed to that province and labored there as a missionary among whites, negroes, and Indians. Returning to Maryland in 1783, he took charge of a mission at Port Tobacco; but when the yellow-fever in 1793 carried off two priests in Philadelphia—Rev. Mr. Gressel, who had been named coadjutor-bishop, and the able controversialist, the Rev. Father Fleming, of the order of St. Dominic, died amid their apostolic labors—Rev. Mr. Neale hastened to the spot, and during that and subsequent visitations of the terrible disease labored with zeal and courage. He was not only pastor in Pennsylvania, but also vicar-general for that and the other Northern States. At Philadelphia Miss Alice Lalor became his penitent, and, under his direction and advice, in time founded the first community of Visitation Nuns in America. In 1798 Bishop Carroll appointed the Rev. Mr. Neale president of Georgetown College. His experience in colleges of the Society of Jesus in Europe enabled him to give the new institution a solid and tried system. He was at last selected as the coadjutor of Bishop Carroll, and was consecrated Bishop of Gortyna, December 7, 1800. Retaining the position of president of Georgetown College, he was also director of the Visitation Nuns and of the Poor Clares.

He took part in the meeting of the suffragans after the division of the diocese, and in the wise statutes framed on that occasion. On the death of Archbishop Carroll, December 3, 1815, he succeeded to the metropolitan see of Baltimore, and received the pallium from Pope Pius VII. in the following year. One of his first steps was to solicit from the Holy See a formal approval of the Visitation community founded under his direction.

The aged archbishop was not free from trials. The condition of the Church in Philadelphia and in South Carolina involved him in troubles that weighed heavily on him. Anxious to secure a successor, who might be better able to bear the burden of the archiepiscopate, he earnestly besought Bishop Cheverus, of Boston, to become his coadjutor; but, yielding to the advice of that great bishop, finally selected a Sulpitian of learning and ability, the Rev. Ambrose Maréchal, who was appointed Bishop of Stauropolis, July 24, 1817. Before the bulls arrived from

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Rome the venerable archbishop had expired in his residence adjoining the Visitation Convent at Georgetown, June 15, 1817. The Sisters claimed his body as a sacred deposit, and it was interred beneath the altar of their convent chapel, where it remains to this day.

MOST REV. AMBROSE MARÉCHAL,

Third Archbishop of Baltimore.

AMBROSE MARÉCHAL was born in 1768 at a place called Ingre, near Orleans, France. His family were able to give him the highest education, but, while all was tending to irreligion and impiety, young Maréchal resolved to enter the ecclesiastical state. He had studied his theology under the Sulpitians and was ready for ordination when the blow fell on the Church. He, however, contrived to be ordained secretly at Bordeaux, and the same day embarked for America, reaching Baltimore June 24, 1792. He entered on his priestly career by missionary labors in St. Mary's County and on the Eastern Shore, but on the organization of St. Mary's College in 1799 became professor of theology. In 1803 the superior of St. Sulpice recalled him to France, where he filled the chair of theology in several seminaries. In 1812, to his own joy, he was assigned to his old position in Baltimore. He refused the see of Philadelphia, to which he had been nominated; but when, at the urgent request of Archbishop Neale and Bishop Cheverus, he was appointed coadjutor of Baltimore, he yielded. The bulls arrived after the death of the venerable Doctor Neale, and the Rev. Dr. Maréchal was consecrated Archbishop of Baltimore by Bishop Cheverus, December 14, 1817.

His great predecessors had suffered much from unworthy priests, accepted from abroad without full knowledge of their character. Archbishop Maréchal had a body of priests many of whom had been trained for the American mission, but he encountered opposition from lay trustees, who in not a few places,

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misled by intriguing men, claimed the right to appoint priests, and who wished to make the pastors of God's Church their hired servants. The adjusting of questions as to the legal title of property belonging to the old Jesuit missions also involved difficulties of no slight moment.

In 1820 the diocese of Baltimore was again divided, and an episcopal see was erected at Charleston, the diocese embracing the Carolinas and Georgia, and another see at Richmond, with Virginia for its diocese. The newly-appointed Bishop of Richmond found such scanty resources in Virginia that, after a year's struggle, he was translated to a see in Ireland. Archbishop Maréchal then governed the diocese of Richmond as administrator-apostolic.

He completed and dedicated his cathedral in May, 1821, the fine altar being a gift from priests who had been his pupils in French seminaries. One of his great objects was to convene a Provincial Council in the United States, that by united counsel the bishops might give stability to the house of God. He drew up the plans for one, and, proceeding to Rome in 1821, took steps to secure so desirable a synod. Briefs regarding the future council were issued by Pope Pius VII. in 1823 and by Pope Leo XII. in 1828, but Archbishop Maréchal did not live to see the council assemble.

A community of colored Sisters had been founded by the Rev. Mr. Joubert, known as Sisters of Providence, and in 1825 their association was approved by Archbishop Maréchal. In 1826 he visited Canada in the interest of religion, and on his return, while at Emmittsburg, began to disclose symptoms of dropsy of the chest. He at once forwarded to Rome the names of three whom he recommended for the position of coadjutor. The Pope, by bulls of January 8, 1828, appointed the Rev. James Whitfield Bishop of Apollonia and coadjutor with the right of succession.

Archbishop Maréchal, feeling that the work of the diocese would be ably continued, dismissed all care and prepared for death. Fortified by all the consolations of religion, he expired calmly on the 29th of January, 1828.

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MOST REV. JAMES WHITFIELD,

Fourth Archbishop of Baltimore.

James Whitfield was born in Liverpool November 3, 1770, and on the death of his father set out with his mother for Italy, in hope that the climate would benefit her health. While returning to England they were detained at Lyons by one of Napoleon's decrees against the English government. Here he formed the acquaintance of the Rev. Ambrose Maréchal, and, entering the seminary, was ordained priest in 1809, his good mother living to see her son minister at the altar. Returning to England, he served for some years as parish priest at Crosby, but, on the pressing invitation of Archbishop Maréchal, came to America in the autumn of 1817. As one of the pastors of the cathedral he showed great zeal, prudence, and ability. In the care of the negroes he was especially interested.

He was appointed, by bull of January 8, 1828, Bishop of Apollonia and coadjutor of Baltimore; but as the document did not arrive during the lifetime of Archbishop Maréchal, he was consecrated Archbishop of Baltimore by succession on Whitsunday, May 25, 1828, the venerable Bishop Flaget officiating. The pallium reached him the next year.

Archbishop Whitfield made a careful and strict visitation in the diocese of Baltimore and in that of Richmond, of which he was administrator. He submitted to the Holy See his learned predecessor's plan for a Provincial Council, and, on its approval, proceeded, in compliance with the instructions, to summon his suffragans to meet him in the cathedral of Baltimore.

The first Provincial Council of Baltimore forms an epoch in the history of the Catholic Church in the United States. It was held a little more than half a century after the day which, by declaring the colonies free and independent States, liberated the Catholics and their Church from the oppressive laws of England. During that half-century the Church, which, after the Peace of Paris, was represented by Dr. Carroll as having some twenty-five thousand members and twenty-five priests, had risen

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to a body of half a million in a population of twelve millions. In the limits of the original diocese of Baltimore there were seven bishops, one hundred and sixty priests, nearly as many churches, three colleges, eight convents, and three hundred and fifty thousand Catholics; while the dioceses of New Orleans, St. Louis, and Mobile gave two more bishops, more than eighty priests, some ten convents, and one hundred and fifty thousand of the faithful. It was essential to adopt uniform regulations for the spiritual government of this large and rapidly increasing body, which had seminaries, colleges, schools, but could not obtain churches and priests for all who desired them.

The council opened in the cathedral of Baltimore on Sunday, October 4, 1829. Beside Archbishop Whitfield, who presided, there sat in this memorable synod the venerable Bishop Flaget of Bardstown; the able and eloquent Bishop England, of Charleston; Bishop Edward Fenwick, of Cincinnati; Bishop Rosati, of St. Louis, administrator of New Orleans; and Bishop Benedict Fenwick, of Boston. Bishop Du Bois and Bishop Portier, of Mobile, were in Europe, and Bishop David, coadjutor of Bardstown, was unable from ill health to attend. Philadelphia was represented by the administrator, Very Rev. William Mathews. The superior of the Jesuits, the visitor of St. Sulpice, and several theologians attended. Eminent lawyers, called in to consult in regard to the tenure of church property in the eye of the civil law, were struck by the grave and venerable assembly of the superiors of the Catholic Church, while to the people at large the pomp and ceremonial seemed to revive the ages of faith and give earnest of future triumphs for the Church. Thirty-eight decrees were adopted regulating the appointment of pastors and other priests, the administration of the sacraments, the holidays and fasts of obligation, the tenure of Church property, the establishment of schools, and the diffusion of Catholic books and periodicals. The decrees were transmitted to his Holiness Pope Pius VIII. and formally approved—the basis of the law for the Church in the United States.

The council was followed by consoling results. Archbishop Whitfield wrote in 1832: "The wonders, if I dare so express myself, that have been operated and are daily operated in my

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diocese are a source of consolation to me amid the difficulties against which I have still often to struggle." "A truly Catholic spirit distinguishes Maryland and the District of Columbia. . . . Conversions of Protestants in health are also numerous, and not a week, in some seasons not a day, passes without our priests being called to the bedside of some invalid who wishes to abjure error and die in the bosom of the Church."

The terrible Asiatic cholera in that year visited the United States. Archbishop Whitfield, with his priests and Sisters, was untiring in devotion to the afflicted. The diocese lost two priests by death, and two Sisters died of cholera while attending the sick in the hospital, and a colored Oblate Sister of Providence was another victim of charity.

The next year the archbishop obtained of the Holy See a dispensation for the United States from the usual abstinence on Saturdays and Rogation Days, many of the poorer Catholics at service finding it difficult to obtain necessary food on those days.

On the 20th of October, 1833, Archbishop Whitfield opened the Second Provincial Council of Baltimore, which was attended by Bishop David, coadjutor of Bardstown, representing the aged Bishop Flaget; and also by Bishops England of Charleston, Rosati of St. Louis, Du Bois of New York, Portier of Mobile, Kenrick, administrator of Philadelphia, Résé of Detroit, and Purcell of Cincinnati. The two last were consecrated a few days before the session of the council, Dr. Purcell succeeding Bishop Fenwick, who had died of cholera while visiting his diocese. The see of New Orleans was vacant, Bishop de Neckere having died in September. In this council a plan was adopted for the future appointments to the episcopate, and the boundaries of the dioceses definitely fixed. The council also took steps in regard to missions among the Indian tribes and among the negroes in Liberia. The establishment of a theological seminary in each diocese was advised, and a committee appointed to revise books used in Catholic schools. The decrees of the council were duly approved at Rome, and a see established at Vincennes, as requested by the fathers of the council.

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Archbishop Whitfield devoted his large private fortune to the good of his diocese, completing the tower of the cathedral and the archiepiscopal residence. He built at his own cost the church of St. James, laying the corner-stone May 1, 1833, and consecrating it on the first of May, 1834. His health was then rapidly failing. Visits to medicinal springs proved of no avail, and he returned to his episcopal city to prepare for the close of his well-spent life. Fortified by the sacraments and surrounded by his coadjutor and clergy, to whom he had been a father and a model, he died piously October 19, 1834.

At the time of his death the dioceses of Baltimore and Richmond contained sixty-eight priests, about sixty-four churches or chapels, three colleges, four academies or boarding-schools for girls, an orphan asylum, an infirmary, and several schools.

MOST REV. SAMUEL ECCLESTON,

Fifth Archbishop of Baltimore.

Samuel Eccleston was born in Kent County, Maryland, on the 27th of June, 1801, of parents belonging to the Episcopal Church, but, his widowed mother marrying a Catholic, he was led by the examples he saw to embrace the faith while a pupil of St. Mary's College. He resolved, too, to devote his life to the ministry, and, having made his divinity studies in the seminary, was ordained April 24, 1825. To ground himself still more in sacred learning he spent some time at Issy, and, after visiting England and Ireland, returned to his native country. He was appointed vice-president and soon became president of St. Mary's College, and in 1834 was elected Bishop of Thermia and coadjutor to Archbishop Whitfield, by whom he was consecrated on the 14th day of September. In little more than a month he had the sad task of chanting the requiem for his metropolitan. Archbishop Eccleston came to his high duties in the vigor of early manhood, and gave them the energy of his life. Under his encouragement the Visitation nuns increased

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the number of their academies, Brothers of St. Patrick came to direct parochial schools for boys, and the German Catholics were confided to the care of the sons of St. Alphonsus, the Redemptorist Fathers; the preparatory college of St. Charles for young levites was founded; soon after the Lazarists, in 1850, began their labors in the diocese of Baltimore, and the Brothers of the Christian Schools established a novitiate of their order; so that the diocese has ever since been the hive for the great missionary body of Redemptorists and that excellent teaching body, the sons of the Venerable La Salle.

Nor was it only in his own diocese that his influence was felt. It was the privilege of Archbishop Eccleston to preside in no fewer than five provincial councils as metropolitan of the Church in the United States. In the third council, which met April 16, 1837, eight bishops sat with the metropolitan; in the fourth, which opened May 17, 1840, the number, by the increase of sees, had risen to twelve. This council addressed letters of sympathy to the Bishop of Cologne and the Archbishop of Posen, who were suffering under the merciless iron hand of Prussian intolerance. This council provided for the transmission of property held by a bishop to his successor, the laws of the several States not recognizing the bishop as a corporation sole. One of the important decrees of the fifth council, which opened May 14, 1843, was that which cut off from the sacraments any Catholic who dared remarry after obtaining a divorce under State laws. The memorable act of the sixth council was the decree by which the twenty-three bishops of the Catholic Church in this country chose "The Blessed Virgin conceived without sin" as the patroness of the United States.

When the revolutionary storms drove Pope Pius IX. from his sacred city, Archbishop Eccleston, in January, 1849, invited him to Baltimore to preside in the Seventh Provincial Council. That synod met May 6, 1849, and was attended by twenty-five bishops. It urged the definition of the dogma of the Immaculate Conception of the Blessed Virgin Mary. By this time the number of sees made a division of the province desirable. Archbishoprics were created at New York and Cincinnati.

Archbishop Eccleston was stricken with a fatal illness in

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April, 1851, while residing at Georgetown, in a house adjoining the monastery of the Visitation. Here he died piously April 22, 1851. His body was removed to his episcopal city, honored by obsequies of an imposing character, at which even the President of the United States attended.

MOST REV. FRANCIS PATRICK KENRICK,

Third Bishop of Philadelphia, Sixth Archbishop of Baltimore.

The successor of Archbishop Eccleston was a bishop already world-renowned for learning and ability. Francis Patrick Kenrick, born in Dublin, Ireland, December 3, 1796, received a sound and pious education under the care of a learned uncle, a clergyman, and completed his studies in the College of the Propaganda at Rome, where he spent seven years. He was sent to Kentucky in 1821 on the request of Bishop Flaget for a priest fitted to occupy a chair in a theological seminary. He was already remarked for the depth and accuracy of his mind, and the extent of his studies in dogmatic and patristic theology and in Holy Scriptures. As professor at St. Thomas' Seminary, Bardstown, he trained many excellent priests, and, untiring in his labors, acted as professor in the college and discharged parochial duties. His health was really injured by his devotion to the multiform work before him. Ready in disputation, he became an acknowledged champion of the faith. A Presbyterian clergyman assailed the doctrine of the Holy Eucharist under the title of Omega. Kenrick's "Letters from Omicron to Omega" were an overwhelming reply that silenced the impugner of the words of Christ; other discussions ensued, in all which the learned professor acquired new fame. While attending the first Provincial Council of Baltimore as theologian of Bishop Flaget, Rev. Mr. Kenrick was selected for the difficult post of Bishop-administrator of Philadelphia. He was consecrated Bishop of Arath, June 6, 1830, in the cathedral at Bardstown. On assuming the charge of the diocese he found the trustees of St. Mary's Church

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defiant when he declared himself pastor of that church; but, interdicting it, he rented a house and began within its walls a theological seminary. Then he entered the pulpit of St. Mary's and broke the power of the trustees, permitting only the exercise of functions recognized by the Church. The trustees soon attempted to renew their rebellion; but he repressed their turbulence and made it a rule to allow no church to be organized in the diocese under the trustee system. Having overcome that great obstacle to Catholic progress and piety, Bishop Kenrick, by constant visitations of his diocese, made himself acquainted with his flock. Few of the parishes at first had resident pastors, but his little seminary in his own house developed into the noble theological seminary of St. Charles Borromeo, which has given Pennsylvania so many excellent priests. The cholera called forth all the zeal of the bishop and his clergy, and the Sisters of Charity of the Blessed Virgin, a community instituted in Philadelphia, were especially devoted. In 1834 Philadelphia had five churches and twenty-five thousand Catholics, and another church, St John's, was soon erected by Rev. John Hughes.

In the ensuing years schools and charitable institutions were multiplied; but a new storm of persecution arose against the Catholics, and in 1844 a blood-thirsty mob took possession of Philadelphia. St. Michael's and St. Augustine's churches, with a library of very great value, houses of devoted Sisters, and many residences of humble Catholics, were given to the flames, the city authorities offering no protection. Many Catholics were butchered. The State authorities at last quelled the riot, but it was renewed again in July and repressed only by decisive measures.

In 1843 the diocese of Philadelphia was divided, that of Pittsburgh having been set off. Bishop Kenrick retained eastern Pennsylvania, Delaware, and western New Jersey. In this part had arisen the Jesuit college of St. Joseph and the Augustinian college of St. Thomas of Villanova, the academies of the Ladies of the Sacred Heart, Visitation nuns, and Sisters of St. Joseph, while Sisters of the Good Shepherd began their holy work. The Redemptorists and School Sisters of Notre Dame began to labor among the Germans. When in 1851 Bishop Ken-

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rick was promoted to the see of Baltimore the diocese of Philadelphia contained one hundred and two churches and chapels, one hundred and one priests, and forty-six seminarians preparing to reinforce them. While Bishop of Philadelphia Dr. Kenrick published two works which rendered great service to the seminarians and clergy—his "Theologia Dogmatica" and his "Theologia Moralis." His "Primacy of the Apostolic See," "Vindication of the Catholic Church," and works on baptism and justification were able and timely.

On the 3d of August, 1851, Bishop Kenrick was promoted to the see of Baltimore, and was soon after appointed apostolic delegate to preside at a Plenary Council. It was opened May 9, 1852, and was attended by six archbishops and twenty-six bishops of the United States. Its decrees aimed to give uniformity to discipline throughout the whole country. They recognized the infallibility of the Sovereign Pontiff, re-enacted the decrees of the Provincial Councils, regulated the Ritual and Manual of Ceremonies, the absence of bishops, the establishment of consultors and a chancery in each diocese, the fixing of limits to parishes, publication of banns, marriage and baptism, catechetical instructions, the maintenance of theological seminaries and parochial schools, took steps to prevent the reception of wandering priests, the usurpation of lay trustees, encouraged the Associations for the Propagation of the Faith and for the conversion of non-Catholics.

In 1853 Archbishop Kenrick convened a diocesan synod, promulgating statutes in harmony with the council, and a year later attended the gathering of the episcopate at Rome when Pope Pius IX. solemnly defined the dogma of the Immaculate Conception. On his return he held a Provincial Council and encouraged the establishment of several needed asylums in his diocese. Ever anxious to uphold the discipline of the Church, he convened another synod in 1857 and a Provincial Council in 1858. He took an active part in placing on a firm foundation the American College at Rome, founded by Pope Pius IX.

His life of active zeal and study had gradually undermined his health, and in 1863 general anxiety was felt, although there was no indication of immediate danger. Bishop O'Connor spent

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the evening of the 5th of July with him, leaving him in apparently his usual condition; but during the night he expired calmly by a sudden but not unprovided death.

The last work of this studious prelate was a revision of the Catholic version of the Bible, which, translated originally by Rev. Gregory Martin, of Douay College, had been revised by Bishop Challoner, and had undergone so many changes at the hands of others as to be no longer creditable to the Catholic body or safe as a translation. His epitaph says that "he adorned the archiepiscopal chair with the greatest piety and learning, as well as with equal modesty and poverty."

MOST REV. MARTIN JOHN SPALDING,

Second Bishop of Louisville, Seventh Archbishop of Baltimore.

Martin John Spalding was born May 23, 1810, on the Rolling Fork, Kentucky, where his grandfather, Benedict Spalding, had settled in 1790 when he came from St. Mary's County, Maryland. Both his parents, Richard Spalding and Henrietta Hamilton, were natives of that old Catholic county. After studying the rudiments in the nearest log school he entered St. Mary's College as soon as it opened in 1821, and so distinguished himself that at the age of fourteen he was the professor of mathematics. On being graduated in 1826 he resolved to become a priest, and entered the seminary at Bardstown. At the age of twenty he was sent to Rome, and, though stricken down by a dangerous illness, won his doctor's cap by an able defence of his theses against some of the greatest men in the Catholic capital. Returning to his own diocese, he became pastor of the cathedral and professor of philosophy in the diocesan seminary. He aided in establishing the Minerva, and contributed to periodical literature. The college journal soon gave way to the *Catholic Advocate*, of which he was chief editor, as he soon became of the *United States Catholic Magazine*. He was also a contributor

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to the Catholic magazines, his collected articles forming a valuable volume. In 1838 he became president of St. Joseph's College, but was placed again at Bardstown when the bishop removed his see to Louisville, but soon, as vicar-general, followed Dr. Flaget. Averse to controversy, he gave lectures in defence of Catholic doctrines when a knot of Protestant ministers misrepresented and assailed them. On the resignation of Bishop Chabrat, Doctor Spalding was appointed Bishop of Lengone and coadjutor of Louisville, and was consecrated by Bishop Flaget, September 10, 1848. From this time the administration really devolved upon him, and on the death of the venerable bishop, February 11, 1850, he became Bishop of Louisville. He wrote the early history of the diocese in his "Sketches of Kentucky," and the life of his predecessor apart in a special work. He recalled the Jesuits to his diocese, and welcomed a colony of Cistercians who founded the Trappist abbey at Gethsemane. In 1842 the Sisters of the Good Shepherd began their redeeming work in Louisville. By visitations of his diocese, retreats of the clergy, and missions among the people Bishop Spalding labored to keep alive the spirit of Catholic faith. He established orphan asylums, attended to the spiritual wants of those who did not speak English, establishing churches for the Germans. He completed the cathedral, the corner-stone of which he had laid while coadjutor, and erected many new churches; but he felt that the diocese ought to be divided. The Plenary Council accordingly asked the Holy See to establish the see of Covington. After joining in the deliberations of the council he visited Europe, obtained a colony of Xaverian Brothers in Belgium, and took steps towards establishing a missionary college at Louvain—a project which he afterwards, with the aid of Bishop Lefevre, carried out successfully.

In August, 1855, Louisville was given up to a Know-Nothing mob, who butchered or burned nearly one hundred Catholics and gave some twenty houses to the flames. The cathedral was menaced, but, by the providence of God, escaped. Bishop Spalding took an important part in the councils held at Cincinnati in 1855, 1858, and 1861, the pastoral letters all emanating from his pen.

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While constant in the care of his diocese, he was always engaged in some literary work. He exposed the fallacy of Morse's pretended Lafayette motto, silenced Prentiss in regard to Catholic education, and gave a noble refutation of D'Aubigné's "History of the Reformation." When the civil war began his diocese became a scene of military operations; colleges closed and churches were exposed to destruction. "I must attend to souls," he wrote, "without entering into angry political discussion." His priests and sisters of various orders were untiring in their devotion to the sick and wounded on the battle-field and in the hospital, several dying martyrs to charity. Amid all the turmoil of war, however, Bishop Spalding assembled his priests in synod to renew their fervor in such dread times.

On the 11th of June, 1864, he received the Papal Rescript which promoted him to the archiepiscopal see of Baltimore as successor to Archbishop Kenrick. He took possession of his new see on the 31st of July. One of his earliest acts was to found a House of the Good Shepherd in Baltimore, a colony of sisters coming from Louisville at his request. He then made a visitation of his diocese, urging the faithful to profit by the jubilee then granted by Pope Pius IX. In his pastoral on that occasion he explained and justified the famous Syllabus. In 1865 he convened the sixth synod of the diocese. As the war went on he was charged with the administration of the diocese of Charleston, to which the bishop was unable to return, and he made a successful appeal to Northern Catholics to aid their war-stricken brethren in the faith. His own diocese was not neglected; in 1866 he began a boys' protectory, confiding it to the Xaverian Brothers. A Plenary Council was again required, and Pope Pius IX., approving the plan, by letters of February 16, 1866, appointed Archbishop Spalding to preside. He immediately set to work to plan out its whole work, and when, years after, a third council was called it was found that there was little to be done except to carry out such parts of his plan as had not been acted upon at the time. The great ecclesiastical assembly met in his cathedral on the 7th of October, seven archbishops, thirty-eight bishops, three mitred abbots, and more than a hundred theologians taking part in its deliberations. It was the largest council since

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the general one held at Trent. Its decrees covered the whole field of dogma and discipline.

The great archbishop then devoted himself to his own diocese, and gave especial attention to extending the ministry to Catholic colored people and all who sought to enter the Church. He visited Europe, but even there was laboring for the good of the Church in this country.

On the 20th of October, 1869, he took leave of his diocese in order to attend the General Council of the Vatican, summoned by Pope Pius IX. At first he was one who deemed the definition of the Pope's infallibility when teaching *ex cathedra* inopportune; but when he found the rationalistic governments of France, Spain, Bavaria, Austria, and Italy intriguing to prevent it, he declared that the definition was necessary. With the bishops from countries where Catholicity was free, he insisted upon it. He labored incessantly during the eight months that the sessions lasted, and remained in Rome till the fourth and last general congregation, July 18, 1870. After the Constitution issued, Archbishop Spalding addressed a pastoral to his flock on the Papal Infallibility, treating the subject in the plain and simple style that carries light and conviction to the mind. He then visited Switzerland and Savoy, intending to return to the council when it reassembled, but the wicked course of Victor Emmanuel in seizing Rome made its reassembling impossible. Archbishop Spalding returned to his diocese. There he resumed his labors, though recurring illness made all exertion at times impossible; he built fine parochial schools near his cathedral, and began a church in honor of St. Pius V. A visit to New York on matters relating to the Church in the whole country brought on acute bronchitis. On Christmas day he said Mass at a temporary altar in the hall near his bedroom, and it was the last time he was to offer the Holy Sacrifice. His sufferings became intense, and the remedies employed to relieve him were extremely painful, but he bore all with cheerfulness and resignation. He expired on the 7th of February, 1812, Bishop Becker giving him the last blessing, and on the 12th his body was laid beside that of Archbishop Kenrick.

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MOST REV. JAMES ROOSEVELT BAYLEY,

First Bishop of Newark and Eighth Archbishop of Baltimore.

JAMES ROOSEVELT BAYLEY was the son of Dr. Guy Carleton Bayley and Grace Roosevelt, his father being a brother of the holy Eliza Seton, who founded the Sisters of Charity in the United States. He was brought up in the Episcopalian creed, to which the family belonged, and early evinced a love of literature and books. After an early course at Mount Pleasant Academy he entered Trinity College, Hartford, and became a pupil of Rev. Dr. Samuel Farmer Jarvis, whose love of the Fathers and clear, logical mind drew himself and his pupils irresistibly towards Catholic truth. Under him he prepared for admission to the ministry of the Episcopal Church, and in time became rector of a church at Harlem. But his soul felt cramped in the cold formalities of that sect. Visiting the poor and often suffering Catholic huts in his district, he was impressed by the lively faith, piety, and resignation which he witnessed. He resolved to become a Catholic. An uncle, whose favorite he was, endeavored to dissuade him and sent him abroad, certain that if young Bayley saw Catholicity as it was in Rome he would be cured of all such ideas. Renouncing the worldly prospects before him, he was received into the Church in Rome in April, 1842. Proceeding to Paris, he entered the seminary of St. Sulpice, and, to gratify the wish of Archbishop Hughes, returned to New York to be ordained by him in 1844. Attached to the cathedral, he was zealous on the mission; and, as secretary of the archbishop, organized the chancery of the diocese, collecting and arranging all records of the past and insuring future regularity. When New Jersey, which had been part of the dioceses of New York and Philadelphia, was formed into a bishopric the Rev. Mr. Bayley was selected as the first Bishop of Newark, and was consecrated on the 30th of October, 1853, in St. Patrick's Cathedral, New York, by Archbishop Bedini. In his new diocese he established Seton Hall, a theological seminary and college of a high order, introduced several religious communities, encouraged the building of churches, and above all of schools, formed as-

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sociations to keep young men together and give them innocent enjoyment. For nineteen years his influence was felt throughout the State, the bitterest enemies of the faith acknowledging that it was ever exerted in the cause of morality and good citizenship. His pastoral letters were read with reverence by his flock and with respect by all, and in the three councils of New York and the Second Plenary Council of Baltimore his learning, wisdom, and practical methods carried great weight. He visited Rome in 1862 at the time of the canonization of the Japanese martyrs, and some years later to attend the centenary of the Apostles St. Peter and St. Paul. In 1872 he was, to his own regret, transferred by a brief of July 10 to the see of Baltimore as successor of Archbishop Spalding. His health was already impaired, but he twice visited his diocese and began a third visitation. He freed the cathedral from debt and consecrated it. In 1877 he was advised to visit Vichy for the benefit of his health, but, finding his disease increase, he sought only to die among his flock. He reached New York in a dying condition, and expired at Newark, among the clergy and people who loved him so devotedly, October 3, 1877. After funeral services in the cathedral of that city his remains were conveyed to Baltimore for similar honors, and were finally laid beside those of his venerated aunt, Mother Seton, at Emmittsburg.

Beside his pastorals he published a "Sketch of the Catholic Church on the Island of New York" and "Memoirs of Bishop Bruté, of Vincennes."

HIS EMINENCE JAMES CARDINAL GIBBONS,

First Vicar-Apostolic of North Carolina, Fourth Bishop of Richmond, Ninth Archbishop of Baltimore.

James Gibbons was born in the cathedral parish, Baltimore, and baptized in that venerable church by the Rev. Charles I. White. He was taken to Ireland at the age of ten, and made his earliest studies there, attracting the attention of Archbishop Mc-

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Hale by his piety and diligence. Returning to his native country, he entered the preparatory seminary, St. Charles' College, and after his course there entered St. Mary's College, Baltimore. He was ordained in March, 1861, and assigned to St. Patrick's Church, but in a few months received charge of St. Bridget's Church, Canton, with the care of St. Lawrence's at Locust Point, as well as of the Catholic soldiers at Fort McHenry. The zeal of the young priest in this laborious duty showed his merit, and Archbishop Spalding made him his secretary and assistant at the cathedral. The peculiar charm of his manner, the influence his piety exercised, made him a marked man, and at the Second Plenary Council of Baltimore he was selected as the priest best fitted to organize the new vicariate-apostolic in North Carolina, a State where Catholicity had made least impression. He did not shrink from the difficult task. Everything was to be created; the scattered Catholics were fewer in the whole State than would be found in a Maryland parish. He was consecrated Bishop of Adramyttum in the cathedral of Baltimore, August 16, 1868, and proceeded to Wilmington, North Carolina, making St. Thomas' Church his residence. He found one or two priests in the State, and seven hundred Catholics scattered in a population of a million. He drew devoted priests to him, and labored in person with the gentle zeal of a St. Francis of Sales, winning a way to hearts that the profoundest erudition or the highest eloquence failed to reach. He visited every part of the State, preaching and lecturing in court-houses, meeting-houses, any hall that could be had, and everywhere presenting the unknown truth with irresistible power. His method can be best understood by his wonderful little book, "The Faith of our Fathers," a work that has been more effective than any other since Milner published his "End of Controversy." Little communities of converts began to form, and the ministers of God began to feel courage. Churches sprang up in the larger cities, the Sisters of Mercy came to open an academy, and the ancient order of St. Benedict prepared to found a monastery. On the death of Bishop McGill, Doctor Gibbons was transferred to the see of Richmond, July 30, 1872, retaining, however, the charge of his vicariate. His labors in the larger field were even more fruitful, and the influence was

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gradually extending, when Archbishop Bayley, finding his health precarious, asked that he should be appointed coadjutor of Baltimore. On the 29th of May, 1877, he was made Bishop of Janopolis and proceeded to Maryland. He left with reluctance the flocks in Virginia and North Carolina to assume the charge of the ancient diocese of Baltimore, of which he became archbishop on the death of Archbishop Bayley in the following October. The pallium was conferred upon him on the 10th of February, 1878. His venerable mother, who had lived to see her son enthroned in the cathedral where he had been baptized, died soon after at the age of eighty. Raised thus to the highest position in the American hierarchy, he enjoys the respect of all, and was chosen by Pope Leo XIII. to preside in the Third Plenary Council of Baltimore in November, 1884, having been invited to Rome with other archbishops and bishops in the previous year in order to deliberate on the most urgent matters to be considered in that assembly.

In the Consistory held by Pope Leo XIII. in June, 1886, the Archbishop of Baltimore was created a cardinal priest, and the insignia of his new dignity were soon after borne to him across the Atlantic.

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DIOCESE OF BOSTON.

RIGHT REV. JOHN CHEVERUS,

First Bishop of Boston, then Bishop of Montauban, Archbishop of Bordeaux, and Cardinal.

JOHN LOUIS LEFEBVRE CHEVERUS was born at Mayenne, France, January 28, 1768, where his family held a high position. Trained by a pious mother, he received the tonsure at the age of twelve, and studied at college only to prepare himself for the altar. He completed his studies at the college of Louis le Grand and the seminary of St. Magloire, and was ordained priest December 8, 1790. He became curate of his uncle, a parish priest in Mayenne, whom he soon succeeded, and was made canon of Mans. Refusing the constitutional oath, he was cast into prison, but escaped in June, 1792, and reached England. He had begun to labor as a missionary there when his old friend, the Abbé Matignon, then the only priest in New England, implored him to come to his aid. He landed at Boston in April, 1796, and, receiving faculties from Bishop Carroll, set to work with Dr. Matignon to attend the scattered Catholics, from the Penobscot Indians in Maine to the poor emigrants in Connecticut. So bitter was the feeling against Catholicity that he was soon arrested in Maine and tried with criminals for marrying a couple in that district, and narrowly escaped imprisonment with thieves and drunkards. But his charity, learning, and piety soon made a deep impression on all, and the Catholic body found some of the still oppressive laws modified out of respect to him. The original church of the Holy Cross was rebuilt by him and dedicated by Archbishop Carroll in 1803. Other churches were soon erected by his zeal. When the see of Boston was erected he was selected as bishop, though he sought to have the honor conferred on Dr. Matignon. From his consecration in Baltimore,

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November 1, 1810, his whole thought was devoted to his diocese. He soon lost his friend and coadjutor, but gathered other priests around him, laboring more abundantly than any of them in enduring all the hardships of a missionary priest, relieving the poor in his unbounded charity, and winning Protestants to the faith by the example of his virtue as well as the clearness and force of his arguments. His health began to sink under his arduous duties, but when Louis XVIII. named him for the see of Montauban, and urged him to return to France, he declined to abandon the poor diocese which had so long been the scene of his priestly and episcopal labors. He yielded only when physicians declared that he could not live if he spent another winter in Boston. After giving away all he possessed to the clergy and the poor he embarked for Europe in October, 1823. When Matignon and Cheverus began their labors there was one poor church in all New England. Bishop Cheverus left a cathedral in Boston, St. Augustine's in South Boston, a church in Maine, and one in New Hampshire.

He had, too, seen many embrace the faith—the Barbers of New Hampshire, Dr. Green in Boston, Rev. Dr. Kewley, of Connecticut. He could feel that the Church he had done so much to found was destined, with God's blessing, to thrive and prosper.

As Bishop of Montauban Dr. Cheverus was soon known throughout France. Eloquent in the pulpit, full of learning, charitable and benevolent to the suffering and poor without distinction, impressing all by the sanctity of his life, the fiercest of the old revolutionists acknowledged his power. A higher sphere was evidently soon to be his. On the death of the Archbishop of Bordeaux in 1826 he was promoted to that see and made a Peer of France. Other honors flowed upon him: he was chosen to the Royal Council, created Knight Commander of the Order of the Holy Ghost. The fall of Charles X. and the accession of Louis Philippe did not alter the general esteem for Archbishop Cheverus, and all hailed his elevation to the cardinalate in 1836. He did not long survive this exaltation, dying in the midst of his labors on the 19th of July.

Each diocese that he had directed had some institution, some good work, as a monument of his zeal. All the early churches

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in New England were to some extent his work, as was the Ursuline convent at Charlestown.

RIGHT REV. BENEDICT JOSEPH FENWICK,

Second Bishop of Boston.

Bishop Fenwick was a native of Maryland, born near Leonardtown, in St. Mary's County, the cradle of Catholicity, September 3, 1782, descended from one of the earliest settlers under Lord Baltimore. No sooner was Georgetown College opened in 1792 than he and his brother were prepared for admission to it. His course there confirmed his vocation, and he was soon enrolled as a student in the Sulpitian seminary at Baltimore. When the members of the Society of Jesus were permitted in 1806 to reorganize under the superiors in Russia the two brothers sought admission. Benedict was ordained by Bishop Neale at Georgetown, March 12, 1808. The difficult mission of New York was his first mission, and there, as assistant to the venerable Father Kohlman, he rendered the greatest service not only in the parochial work, but in establishing and directing "The New York Literary Institution." He was in time administrator of the diocese in the absence and after the death of Bishop Concanen, and began the erection of St. Patrick's Cathedral from his own designs. After becoming vicar-general of Bishop Connolly he was made president of Georgetown College in 1817, but was sent the next year to Charleston by Bishop Neale to restore peace to the Church. Having successfully carried out his mission, he returned to the college and soon after resumed the presidency. On the 10th of May, 1825, he was appointed Bishop of Boston, and was consecrated on All Saints' Day by Archbishop Maréchal, assisted by Bishops England and Conwell. His diocese, comprising all the New England States, contained four churches, but on his arrival he found only two priests remaining. He at once assumed the parochial duty at the cathedral, opened a school, and taught the catechism on Sunday. One of his first

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cares was to secure for the Ursuline nuns a considerable property in Charlestown, which received the name of Mount Benedict, and where a fine convent and academy were soon erected. Priests were obtained and new missions opened, while his house became a seminary where young men were prepared to increase the clergy of the diocese. He made a visitation of his diocese and learned by personal observation the number and condition of the Catholics, and selected spots for churches. He rebuilt that at Charlestown, and had the gratification of seeing others begun at Eastport, Orono, Saco, and Portland, Me., at Dover, N. H., Hartford, Newport, and Pawtucket. One of his earliest cares was to mark by a suitable monument the spot at Norridgewalk, Me., where Rev. Sebastian Rale had been killed in 1724.

There was much to encourage Bishop Fenwick, especially after the first and second councils of Baltimore; but unprincipled men stimulated prejudice and hatred against Catholics, and a book appeared full of calumnies against the Ursuline nuns. On the 11th of August, 1834, a mob attacked that house of defenceless ladies, drove them from it, and burned it to the ground, by the apathy if not the connivance of the authorities. It was a terrible blow to the bishop, who saw courts acquit the guilty. In 1842 he held the first synod in his diocese, and formally put in force the decrees of the Baltimore councils. The next year he obtained the erection of a see of Hartford, with Connecticut and Rhode Island as the diocese. In 1843 he founded the college of the Holy Cross at Worcester, confiding it to the Society of Jesus, but was never able to obtain a charter for it. The next year, finding his strength and health decline, he obtained a coadjutor in the person of the Rt. Rev. John B. Fitzpatrick. In the same year he received into the Church the distinguished philosopher, O. A. Brownson. Bishop Fenwick continued in the constant discharge of his duties, but in the summer of 1846 disease manifested itself in a fatal form, and he expired on the 11th of August.

Bishop Fenwick was one of the great bishops of the Church, learned and prudent in the council, eloquent in the pulpit, energetic and active in his episcopal duties, a father to his clergy and people. The diocese he found with two priests he

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left with forty-five, and with a corresponding increase in churches and institutions.

RIGHT REV. JOHN BERNARD FITZPATRICK,

Third Bishop of Boston.

John Bernard Fitzpatrick was born in Boston, November 1, 1812, his parents having emigrated seven years before from Tullamore, Ireland. Their son received his early training in the best city schools, and in the famous Boston Latin School he won several medals. Bishop Fenwick, who knew his piety and talents, saw and encouraged his vocation for the priesthood, and in 1829 he was sent to the Sulpitian college in Montreal. Here he so thoroughly mastered the French language in all its niceties that he was made professor of rhetoric and belles-lettres. His studies for the priesthood were made at St. Sulpice, Paris, and he was ordained priest June 13, 1840. Returning home, he was assistant at the cathedral, and afterwards at St. Mary's Church, Boston. Having been appointed to East Cambridge, he erected a substantial stone church. When the health of Bishop Fenwick required aid he chose Rev. Mr. Fitzpatrick as his coadjutor, aware of his sound theological learning, his zeal, and his administrative ability. On being appointed Bishop of Gallipolis in 1844, he was consecrated at Georgetown on the 24th of March. He at once took up his residence with the bishop, laboring with his wonted zeal. In less than two years the whole burden of the diocese devolved upon him, and he overtaxed his strength, having no secretary and no vicar-general for several years. By his energy, by 1853 he had increased the churches in Massachusetts from twenty-seven to fifty; but he saw the necessity of bishops for the more northern States, and in 1853 was rejoiced to relinquish Maine and New Hampshire to the Bishop of Portland and Vermont to the Bishop of Burlington. Bishop Fitzpatrick encouraged the erection of a reformatory for boys, and labored to restore the college of the Holy Cross, which had been partially destroyed by fire.

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The anti-Catholic excitement soon after saddened his heart by other outrages like that of Charlestown. A church at Dorchester was blown up, another burned at Bath, that at Manchester was attacked, and the houses of Catholics wrecked. The very legislature of the State stooped to infamy and appointed a committee to investigate the convents, and the Sisters of Notre Dame were grossly insulted by men appointed by the General Court of Massachusetts; yet in a few days the papers rang with exposure of the notorious character of some of these very men. In 1859 a Catholic pupil in the Eliot School was flogged for declining to repeat the spurious form of the Lord's Prayer used by Protestants. A court acquitted the teacher, but Bishop Fitzpatrick addressed the School Board in a most masterly document, in which he showed the injustice of the enforced use of the Protestant version of the Bible, the enforced learning of the Ten Commandments in the Protestant form, and the enforced repeating of the spurious form of the Lord's Prayer. The bishop at once set to work to make Catholics independent of the State schools, which were conducted in such disregard of the rights of conscience. The Jesuit Fathers opened Boston College; the Sisters of Mercy an academy and hospital at Worcester; parish schools were established in Boston, South and East Boston, Salem, and Lawrence.

As business had grown around the old cathedral, Bishop Fitzpatrick, to his sorrow, saw that it must soon be removed. He purchased a fine site, and plans were prepared for a noble edifice; but he deferred the work, so many necessary churches and institutions demanded the resources of the faithful. His health was never robust, and on the 14th of December, 1864, he was seized with violent pains, and, though his condition became critical, he would not disturb the priests in the house. When one came at last the bishop was senseless on the floor, bathed in his own blood. Extreme Unction was administered. He never regained health or strength, and expired on the 13th of February, 1866.

Reduced as his diocese was in extent, he left it with 115 churches, 110 priests, an asylum, an hospital, a reformatory, colleges, and schools.

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MOST REV. JOHN JOSEPH WILLIAMS,

Fourth Bishop and First Archbishop of Boston.

JOHN JOSEPH WILLIAMS was born in Boston on the 27th of April, 1822, his parents having emigrated from Ireland to that city. His first rudiments were acquired in the public primary school, but when a Catholic school was opened at the cathedral in 1827, under the Rev. Messrs. Fitton, Tyler, and Wiley, then young seminarians, the future archbishop was one of the first scholars at the opening of this humble seat of learning. In 1833 he entered the College of Montreal, directed by the priests of St. Sulpice, and there was duly graduated after a course of eight years. Feeling called to serve God in his sanctuary, he went to the great seminary of the Sulpitians in Paris, where he made his theological course, and was ordained by Monseigneur Affre, Archbishop of Paris, in 1845.

On his return to Boston he was stationed at the cathedral, and for ten years, from November 1, 1845, directed the Sunday-school. In 1855 he was appointed rector of the cathedral, and, after discharging the duties of that position for two years, became pastor of St. James' Church, Boston, and vicar-general of the diocese. His administration as parish priest had shown his ability and discretion, as well as the possession of the highest sacerdotal qualifications.

As the health of Bishop Fitzpatrick became precarious, the Very Rev. Mr. Williams was elected titular Bishop of Tripoli and coadjutor, January 9, 1866, but before his consecration Bishop Fitzpatrick breathed his last. He was consecrated Bishop of Boston to which he had succeeded on the 11th of March, 1866, Archbishop McCloskey officiating.

Under his impulse the development of churches and institutions went on. The Sisters of Charity of Madame d'Youville's foundation, commonly called Gray Nuns, came from Montreal in 1866 to labor in the diocese, as did the Sisters of the Third Order of St. Francis. Lowell had a convent with hospital and schools; Chicopee had its convent; Boston saw a House of the Good Shepherd begun. Then came a convent

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of Sisters of Mercy at Worcester. The secular clergy, already aided in their labors by the Jesuits, Franciscans, Oblates, and Augustinians, were soon joined by the Redemptorists. Schools marked the real progress.

In 1870 the diocese contained 148 churches with 183 priests, and a division was deemed seasonable. A see was erected in June at Springfield, with a diocese embracing five counties; and in 1872 the diocese of Providence took from Boston Bristol, Barnstable, and part of Plymouth counties. On the 12th of February, 1875, Boston was made an archiepiscopal see, and a new ecclesiastical province was instituted, Boston being metropolitan, and Portland, Burlington, Springfield, Hartford, and Providence being the suffragans. Archbishop Williams received the pallium from the hands of Archbishop McCloskey.

One of the great desires of Archbishop Williams was gratified in 1884—the opening of a theological seminary, under the direction of the Sulpitians, in a fine building which had been for some years in progress. At this time his diocese contained about 320,000 Catholics, attended by 300 priests, and having 167 churches.

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MOST REV. PATRICK J. RYAN, D.D.
Born at Cloneyharp, Ireland, in 1831.
Ordained in 1854; Consecrated Bishop of Tricomia, April 14, 1872; Promoted to Philadelphia, 1884.

MOST REV. PATRICK A. FEEHAN.
Born in County Tipperary, Ireland, Aug. 28, 1829.
Consecrated Bishop of Nashville, Nov. 1, 1865; Archbishop of Chicago, Sept. 10, 1880.

MOST REV. JOHN J. WILLIAMS, D.D.
Born in Boston, Mass., April 27, 1822.
Ordained in May, 1845; consecrated Bishop and Coadjutor of Boston, January, 1866; Bishop of Boston, March 11, 1866; Archbishop, Feb. 12, 1875.

MOST REV. WILLIAM HENRY ELDER, D.D.
Born in Baltimore, March 22, 1819.
Ordained in 1846; Bishop of Natchez, May 3, 1857; Bishop of Avara, Jan. 30, 1880, and Coadjutor of Cincinnati; Archbishop of Cincinnati, July 4, 1883.

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DIOCESE OF CHICAGO.

RIGHT REV. WILLIAM QUARTER,

First Bishop of Chicago.

William Quarter was born in Killurine, Kings County, Ireland, January 24, 1806. The piety of his parents can be judged from the fact that three of their sons became priests. After preliminary studies at Tullamore he was preparing to enter Maynooth when the wants of the mission in the United States, as described by a priest from this country, induced him to come to America in 1822. He entered Mount St. Mary's College, where, under the direction of Rev. Messrs. Du Bois and Bruté, he was formed for his priestly career. Following Bishop Du Bois to New York, he was ordained September 4, 1829. As assistant at St. Peter's he was instrumental in introducing the Sisters of Charity into that parish, and showed such devotedness in the cholera season of 1832 that his example led to conversions. Appointed the next year to St. Mary's Church, he completed it, introduced Sisters of Charity, established a free school and academy. For eleven years he was the devoted, wise, and careful pastor of his flock, keeping up the faith in their hearts, and receiving many converts—among others a Lutheran minister, Rev. Maximilian Oertel—into the Church. Having been appointed to the see of Chicago, he was consecrated on the 10th of March, 1844. He at once set to work to organize the new diocese, beginning a cathedral, college, and seminary, and introduced the Sisters of Mercy. He made strenuous efforts to obtain priests for all congregations able to maintain them, and when he convoked his diocesan synod he could number forty-one. Bishop Quarter established conferences and sought to maintain a true spirit in his clergy, while he himself was untiring in preaching and mission work.

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His health, however, failed rapidly, and he died rather suddenly April 10, 1848, in full possession of his faculties, after receiving all the sacraments.

RIGHT REV. JAMES OLIVER VAN DE VELDE,

Second Bishop of Chicago and Second of Natchez.

JAMES OLIVER VAN DE VELDE was born near Termonde, Belgium, April 3, 1795, and was educated piously by a priest who escaped from the Reign of Terror in France. He entered the seminary at Mechlin, and was teaching there when the apostolic Mr. Nerinckx visited Belgium to invite young aspirants to the priesthood to give their services to the American mission. Young Mr. Van de Velde at once volunteered, but he received an injury on the voyage, so that he had to be carried to St. Mary's College. On recovering he entered the novitiate of the Society of Jesus, and was ordained September 25, 1827. After some missionary labors in the rural districts of Maryland, he was made professor of rhetoric and mathematics in the University of St. Louis. He became successively vice-president and president of that institution, and represented the vice-province at Rome and at the Sixth Council of Baltimore. As vice-provincial he erected several churches and extended the Indian missions. Appointed to the see of Chicago in 1848, he yielded only when it was decided that the bulls were imperative. He was consecrated in the church of the university, February 11, 1849, and proceeded to Illinois. He made a visitation of his diocese, and founded two asylums to care for the orphans whose parents had been carried off by the cholera. The climate of Chicago proved very severe to Bishop Van de Velde, and a factious opposition in the diocese caused him great pain. He wished to resign, but a new see was erected at Quincy, and after a visit to Rome he resumed his visitations and other episcopal duties till he was transferred to Natchez, July 29, 1853. He left

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Chicago on the 3d of November and proceeded to Mississippi, where he was hospitably and warmly welcomed. Here he labored zealously for two years. On the 23d of October, 1855, he fell, causing a compound fracture of the leg. Fever set in, which took the character of the deadly yellow fever, and, after receiving the last rites with great devotion, Bishop Van de Velde expired on the 13th of November, 1855.

RIGHT REV. ANTHONY O'REGAN,

Third Bishop of Chicago.

Right Rev. Anthony O'Regan was born in the parish of Kiltulla, Ireland, and, becoming connected with the diocese of St. Louis, soon attained eminent positions. He was vicar-general of that diocese, president of the seminary at Carondelet, filling also the chairs of theology and Sacred Scripture.

After the transfer of Bishop Van de Velde the affairs of the diocese of Chicago fell into great disorder, and the position of bishop was declined by the clergyman first selected. The Rev. Mr. O'Regan was nominated, but declined till what was almost a peremptory order in 1854 induced him to accept the burden, and he was consecrated July 25, 1854. Possessing great administrative ability, he set to work in earnest, restored discipline and order. He introduced system into the affairs of the diocese, to which he gave much anxious thought. His methods and administration, however, excited some complaint, and, after spenping two years and a half in the diocese, Bishop O'Regan proceeded to Rome, anxious to lay down a dignity which he had never sought. His earnest petition for leave to resign was granted, and he was transferred to the see of Dora, June 25, 1858. He never returned to America, but took up his residence in London, where he died November 13, 1866, leaving bequests for the education of clergymen for the diocese over which he had presided and for erecting an hospital in Chicago.

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RIGHT REV. JAMES DUGGAN,

Coadjutor-Bishop of St. Louis and Fourth Bishop of Chicago.

James Duggan was born in the diocese of Dublin, Ireland, in the year 1825, and came early in life to this country. Having attached himself to the diocese of St. Louis, he was ordained by dispensation, under the canonical age, when only twenty-two, May 29, 1847, by Archbishop Kenrick. Notwithstanding his youth, he was made superior of the St. Louis Theological Seminary at Carondelet, and subsequently acted as one of the professors. In 1850 he was attached to the cathedral, and in 1854 was made one of the vicars-general of the diocese and pastor of the church of the Immaculate Conception. He was regarded as one of the ablest and most eloquent priests in the diocese, and his selection to aid Archbishop Kenrick in his arduous duties was cordially approved. He was appointed Bishop of Gabala and coadjutor of St. Louis January 9, 1857, and was consecrated Bishop of Antigone May 3, 1857. He rendered efficient aid to Archbishop Kenrick in the administration of the diocese; on the retirement of Bishop O'Regan he was made administrator of Chicago and finally bishop of that see. His health, never strong, soon gave way, and, leaving his diocese, he proceeded to Europe. While there complaints were made against his administration, on learning of which he returned to his diocese and removed some of the remonstrants. The matter was referred to the Archbishop of St. Louis, but, as Bishop Duggan's accusers neglected to appear and prove their charges, they fell to the ground. It was soon evident, however, that his mind had given away, and that he was not accountable for many of his acts. His mental malady increased in 1869 to such an extent that recovery was deemed doubtful. He was accordingly removed to an asylum in Missouri and arrangements were made for the administration of the unhappy diocese. Bishop Duggan never recovered.

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RIGHT REV. THOMAS FOLEY,

Bishop of Pergamus and Administrator of Chicago.

THOMAS FOLEY was born in Baltimore, March 6, 1823, and, trained in piety from his youth, early evinced a vocation for the priesthood. He entered St. Mary's Seminary, where he soon became one of the prefects. The rites and ceremonial of the Church were a favorite study, and this led to his selection as master of ceremonies at the Fifth Provincial Council. He was ordained by Archbishop Eccleston August 17, 1846, and was appointed pastor of Rockville. After being assistant at St. Patrick's, Washington, he was from 1848 connected with the cathedral, Baltimore, and for some years was chancellor of the diocese. He acted as secretary at the first and second Plenary Councils, and from 1867 was vicar-general of the diocese. His merit and ability were widely known, and important duties were evidently in store for him. He was selected for the difficult task of restoring discipline and order in the diocese of Chicago, which Bishop Duggan's acts, while his malady was unsuspected, had involved in great difficulties. Rev. Mr. Foley was appointed Bishop of Pergamus and coadjutor of Chicago on the 19th of November, 1869, and was consecrated in the cathedral, Baltimore, February 27, 1870, by Bishop McCloskey, of Louisville. His experience in diocesan management enabled him to meet the wants of the diocese of Chicago. New parishes with churches were required, and in some parts there were old wooden churches no longer serviceable. Bishop Foley inspired his clergy with zeal and activity, and his financial ability kept the outlay for new churches within reasonable bounds and established a credit which made necessary loans easy. While Catholic Chicago was thus full of hope it was visited by the terrible conflagration which swept away seven churches with their pastoral residences and parochial schools, the hospital of the Alexian Brothers, an orphan asylum, the House of Providence, St. Xavier's Academy and Convent, and the select school conducted by the Christian Brothers. St. Mary's, the cradle of

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Catholicity in the city, was one of the buildings devoured by the flames. The bishop and his clergy set to work with energy to repair this terrible loss, although the parishioners had been scattered far and wide by the conflagration; but as the city was rebuilt and spread Catholic churches and institutions kept pace with its progress. The cathedral of the Holy Name rose from its ashes by his energy. Eight years' labor had given the diocese a new life and spirit. Under his administration the priests in the diocese had increased from one hundred and forty-two to two hundred and six, and his churches from about two hundred to fully three hundred. Five new convents and seven academies had been begun, and he had erected a new cathedral.

Everything promised a season of needed rest for Bishop Foley amid a clergy and people who had learned to admire him, but while returning from a filial visit to his mother in Baltimore he contracted a heavy cold and was stricken down by pneumonia in February, 1879. His strength, exhausted by his years of labor, could not resist the disease, and he expired on the 19th.

During his administration the diocese of Chicago was again divided, and a new see established at Peoria, its diocese being increased, after Bishop Foley's death, by the addition of some counties taken from that of Chicago.

MOST REV. PATRICK A. FEEHAN,

Third Bishop of Nashville, First Archbishop of Chicago.

Patrick A. Feehan was born in the County Tipperary, Ireland, and was educated at the celebrated Seminary of Maynooth. Having resolved to devote himself to the American mission, he came to St. Louis in 1852, and was appointed superior of the seminary at Carondelet. As pastor of the church of the Immaculate Conception in St. Louis, which position he filled for several years, he acquired reputation as a devoted priest, able in

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the pulpit and in the direction of the manifold affairs which devolve on the head of a parish in this country. When Bishop Whelan resigned the see of Nashville the Rev. Mr. Feehan was elected to fill the vacancy on the 7th of July, 1865. The progress of Catholicity in Tennessee has never been rapid, but under the energetic impulse given by Bishop Feehan progress was very marked. He was consecrated on the 1st of November, 1865, and proceeded to the State of Tennessee, which had been one of the battle-grounds of the war, many of the inhabitants being arrayed on each side. Amid the din of arms religion had suffered greatly, and Bishop Feehan found not more than twelve priests or churches in his diocese. By the year 1879 the diocese of Nashville reported twenty-seven priests, twenty-nine churches, a college under the Christian Brothers, academies and parochial schools under Dominican Sisters, Sisters of Mercy, of St. Joseph, Sisters of Charity, and Sisters of the Most Precious Blood. There was, too, a convent of the Sisters of the Good Shepherd with its usual Refuge, and two orphan asylums. Yet the diocese had been visited by the terrible yellow fever at Memphis the year before; nine priests and thirteen Sisters died there attending the sick, among them the vicar-general of the diocese, the Very Rev. Martin O'Riordan.

The death of Bishop Foley left Chicago unprovided; and as the lapse of years had shown Bishop Duggan's malady to be incurable, the Holy See created Chicago a metropolitan see, making Peoria and Alton its suffragans, and promoted Bishop Feehan to the newly-erected archiepiscopal throne September 10, 1880. The archbishop has more than maintained the Catholic interests in Chicago; indeed, the growth is said to exceed that at any former period. In three years nine new parishes were established in Chicago alone. He has placed on a solid basis St. Mary's Training School for Boys, an excellent institution in charge of the Christian Brothers.

On the 25th of May, 1883, the archbishop and his flock celebrated the Catholic semi-centennial, the fiftieth anniversary of the founding of St. Mary's Church, the oldest Catholic church in the city. Fifty years before Catholicity in what is now the diocese of Chicago could boast one church, one priest, and about

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300 adherents. Eleven years later, in 1844, it could boast only five priests and very few churches. In 1884 the diocese, including only a portion of the State, contained 236 priests, 184 churches, two colleges, eighteen academies, four hospitals, eight asylums, a Catholic population of more than a quarter of a million, more than one-tenth being pupils in Catholic schools.

In November, 1884, Archbishop Feehan attended the grand convention of the episcopate in the Third Plenary Council of Baltimore.

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DIOCESE OF CINCINNATI.

RIGHT REV. EDWARD FENWICK,

First Bishop of Cincinnati.

EDWARD D. FENWICK was born in St. Mary's County, Maryland, in 1768, of a pious Catholic family which had adhered to the faith from the colonization of the colony, and which in his person gave a second of its descendants to the young episcopate of the United States. Having been sent at the age of sixteen to the Dominican college at Bornheim, in Flanders, he went through his studies with distinction, and, feeling called to the religious life, entered the order of St. Dominic as a novice. He spent several years in the quiet seclusion, discharging the duties of professor and procurator, till the armies of revolutionary France overran the Low Countries. The convent was seized and Father Fenwick and his brethren were thrown into prison as Englishmen. Procuring his release as an American citizen, he joined the Dominicans of his province in England; but, as he was desirous of laboring in his native land, he obtained from the general of the order permission to conduct a colony of Friars Preachers to the United States. He was chosen superior of the new mission and sailed for this country with three fathers. Bishop Carroll welcomed them earnestly and assigned them to duty in Kentucky. There Father Fenwick purchased a farm in Washington County in 1805, and founded St. Rose's convent in the following year. Their missions soon extended to Ohio, where many scattered Catholics were found. Resigning the office of provincial to another, Father Fenwick devoted himself entirely to the Ohio mission, and was constantly rewarded by discovering little communities of Catholics, who hailed his ad-

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vent with joy. Missions were established at Somerset, Dayton, and Cincinnati. Mr. Peter Dittoe presented him a farm in Perry County, on condition that he established a convent of his order upon it, and Father Fenwick took up his residence there with another religious, their numbers being soon increased. From this centre the missions in Ohio were regularly attended, and churches were gradually erected at different points. Bishop Flaget, whose diocese embraced that State, urged the erection of a new diocese north of the Ohio River. In 1789 there had been an attempt to colonize the Scioto country with emigrants from France, and it was proposed to give them a separate superior, subject, however, to Bishop Carroll; but the settlers were not earnestly devoted to their faith and never even had a priest. On the 19th of June, 1821, Pope Pius VII. created the diocese of Cincinnati and appointed Edward Fenwick the first bishop. Receiving consecration at the hands of Bishop Flaget, January 13, 1822, Bishop Fenwick proceeded to Cincinnati, where he hired a little house and sent out to purchase a meal. The city possessed a little frame church about a mile from the limits. Removing this into the city, Dr. Fenwick made it his cathedral, but in the course of two years it was too small for his congregation. The wants of his diocese, which he estimated as containing then eight thousand Catholics, appalled him; he borrowed a hundred dollars and set out for Rome to ask the Pope to relieve him of his episcopate. Pope Leo XII. consoled and encouraged the pious bishop, and many charitable persons contributed to aid the cause of religion in Ohio. The Association for the Propagation of the Faith, recently established at Lyons, joined in the good work. Bishop Fenwick returned to his diocese with fresh hopes; he erected a cathedral and began a series of missions, establishing churches and, where possible, schools, confiding them to the Poor Clares, Sisters of Charity, and Dominican nuns. In his laborious visitations, which extended over Michigan and Wisconsin—then called Northwest Territory—he visited the Catholic Indians, whose faith he revived. After attending the first council of Baltimore he resumed his apostolical journeys in search of souls. While thus devotedly performing the duty of a good shepherd he was struck down by the cholera at Saut Ste. Marie,

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but rallied sufficiently to visit Arbre Croche and Detroit. At Canton he was again seized with the cholera, but heroically kept on, only to die the next day, September 26, 1832, at Wooster, Ohio. This apostolic bishop, thus prematurely cut off, left twenty churches and thirty priests attending the large Catholic population whom his untiring labors had united in zealous congregations, in a State where he had been the pioneer priest.

MOST REV. JOHN BAPTIST PURCELL,

Second Bishop and First Archbishop of Cincinnati.

The successor of Bishop Fenwick was for many years one of the most notable and influential members of the American hierarchy. John Baptist Purcell was born at Mallow, Ireland, on the 26th of February, 1800. After making a successful course of study he came to the United States at the age of eighteen, and soon became engaged in teaching. But his wish was to enter the priesthood, and, having secured admission into Mount St. Mary's College, he evinced such talent that he was sent to St. Sulpice, in Paris, to complete his course. On his return he became president of Mount St. Mary's College, acting also as professor. The institution flourished under his direction. He was appointed to the see of Cincinnati and consecrated October 13, 1833, his diocese comprising the State of Ohio, with Covington, in Kentucky; Michigan and the other portions of the diocese having been placed under a bishop at Detroit. The State of Ohio contained about six thousand Catholics, who had sixteen churches, attended by fourteen priests. He entered on his work with zeal, and to an advanced age performed all the duties of a missionary priest. The institutions were the Dominican convent and seminary at Somerset, and an orphan asylum and school in Cincinnati conducted by the Sisters of Charity, with the Athenæum, the nucleus of a college, at Cincinnati. By the impulse of his zeal new churches and institutions arose, exciting

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fanatical alarm, which was fanned by men like Beecher and Morse. Challenged to a controversy by the Rev. Mr. Campbell, Bishop Purcell refuted him and established a name as a theologian and polemic. He drew religious orders in to aid his work: the Jesuits took charge of the Athenæum, the Sisters of Notre Dame from Namur and the Brothers of Mary opened academies and schools, the Priests of the Precious Blood began mission labors among the Germans, while the Ursulines founded their prosperous convent in Brown County. In 1846 Ohio boasted seventy thousand Catholics, with seventy churches and seventy-three priests. Bishop Purcell obtained the erection of a new bishop's see at Cleveland, the diocese being that part of the State north of 40° 41′. In 1850 Cincinnati was made an archiepiscopal see by Pope Pius IX., and the bishops of Cleveland, Detroit, Louisville, and Vincennes became suffragans of Archbishop Purcell. His next great step was the establishment of a theological seminary, Mount St. Mary's of the West. The suffragan bishops and their metropolitan held the first Provincial Council of Cincinnati in May, 1855, and a second council was held three years later, after Covington had in 1853 been placed under the care of a resident bishop. It was attended by the bishops of Detroit, Cleveland, Louisville, Covington, Saut Ste. Marie, and Fort Wayne. The decrees of these councils show eminently how fully Archbishop Purcell understood the wants of the Catholic community. The necessity of giving a thorough religious education to the young was paramount in his mind. He prepared the first series of Catholic school-books; he urged the erection of Catholic schools, and introduced religious to guide them. To create churches and schools rapidly enough to meet the wants of the thousands pouring into his diocese was a problem. The new congregations, composed of people who had all to acquire, were unable to meet the cost. Borrowing became necessary. In an evil hour, as it proved, Archbishop Purcell permitted his brother, the vicar-general, to accept deposits of money. Unacquainted with business, with no financial capacity, keeping no records or accounts, that official brought ruin in time to the archbishop and the diocese.

In 1862 he obtained a coadjutor in the person of Rev.

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Sylvester H. Rosecrans, an able and energetic clergyman, who was consecrated Bishop of Pompeiopolis and Auxiliary Bishop of Cincinnati on March 25, 1862. But though religion received new progress from this aid, the archbishop felt that more could be effected by again dividing the diocese, and in 1868 the diocese of Columbus was established, of which his auxiliary, Bishop Rosecrans, was made the first ordinary. After this division the once extensive diocese of Cincinnati comprised only that part of the State lying south of 40° 41′, being the counties south of the northern line of Mercer, Allen, and Hardin counties, and all west of the eastern line of Marion, Union, and Madison counties, and all west of the Scioto River to the Ohio. Even thus restricted the diocese contained 139,000 Catholics, 115 churches, with 7 in course of erection, 13 chapels, and 42 stations, attended by 135 priests. There were 76 parochial schools, with 9 academies and 3 colleges.

In 1869 Archbishop Purcell attended the Œcumenical Council of the Vatican, and was prominent in its debates on the question of defining the infallibility of the Sovereign Pontiff when deciding questions of faith and morals *ex cathedra*—that is, when formally and distinctly brought before him as the supreme judicial authority in the Church. Archbishop Purcell, like some others, was averse to a distinct declaration on the question.

On the 23d of May, 1876, the golden jubilee of his ordination was celebrated by his flock with solemn services in the cathedral, attended by societies in processions, and crowds of priests and laymen, Catholic and Protestant, who came to offer their congratulations. It was the bright and brilliant prelude of a sad and terrible affliction.

Early in 1879 financial affairs which had been managed by the Very Rev. Edward Purcell ended in bankruptcy. How it all came about must ever remain a mystery. The venerable archbishop, as ignorant as a child of the system and its extent, at once came forward and assumed the whole responsibility of his brother's operations. This only complicated matters and raised a host of legal questions as to his ability, in character of trustee for the Catholic Church in his diocese, to assume an individual indebtedness contracted by another; and if he could,

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it became necessary to decide what property became liable for it, that owned by the diocese or the property of every Catholic church and institution in the diocese. If the debt became a just charge on the whole diocese and all its churches and institutions, it was a debt on every Catholic, which he was bound in conscience to pay. This extreme view no theologian or canonist was found to take.

The debts were at first supposed not to exceed a quarter of a million of dollars, and attempts were made to meet or reduce it materially by subscriptions; but when it was found that the indebtedness reached nearly four millions of dollars the attempt was abandoned as hopeless. The Very Rev. Edward Purcell died broken-hearted. The archbishop made an assignment of all property in his name, and long litigations began. The courts ultimately decided that the individual congregations were not liable except for moneys actually advanced to them.

The venerable archbishop asked to be permitted to resign the see which he had so long occupied, but when this was refused he obtained the appointment of a coadjutor. The choice fell upon the Right Rev. William H. Elder, then Bishop of Natchez, who in May, 1880, assumed the administration of the diocese.

Archbishop Purcell then retired to a house near the Ursuline Convent in Brown County. Here early in 1881 he was struck with paralysis and lingered till July 4, 1883, when he expired calmly and full of hope. His career had been humble, zealous, and active. In the great trial of his life all acknowledged that no money had been spent for his own purposes or extravagantly. He had been a prelate of great influence, forming many of the best bishops and clergy in the country, consecrating in his long administration eighteen bishops and ordaining hundreds of priests.

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MOST REV. WILLIAM HENRY ELDER,

Third Bishop of Natchez, Second Archbishop of Cincinnati.

William Henry Elder was born in Baltimore in the year 1819, and, corresponding to the pious wish of his parents, early in life looked forward to the priesthood as the work of his life. He began his studies in Mount St. Mary's College, but pursued a theological course for three years in the College of the Propaganda at Rome. He was ordained in 1846, and, returning to the United States, was for several years president and professor of theology at Mount St. Mary's. In this quiet field of labor he had impressed many bishops with his singular abilities. On the 9th of January, 1857, he was selected for the see of Natchez, and received episcopal consecration on the 3d day of May in the cathedral of Baltimore, the consecrator being the Most Rev. Francis P. Kenrick, assisted by the Right Rev. John McGill, of Richmond, and Rt. Rev. James F. Wood, coadjutor of Philadelphia. He was the twelfth bishop that Mount St. Mary's had given to the Church in the United States. Bishop Elder was actively laboring for his flock in Mississippi when the civil war began. In time the State became the scene of battle, and the bishop, with his few priests and the communities of sisters, did all in their power to alleviate suffering and to prepare men for a Christian death. One of his priests died amid his charitable labors. In 1864 the post commandant at Natchez, one of those fanatics who confound their Protestantism and their citizenship, issued an order requiring all clergymen to insert in their public worship a prayer for the President of the United States. Bishop Elder remonstrated, showing how nobly he and his clergy had acted, but taking the broad ground that Congress itself could not make alterations in the form of the Mass as offered by Catholics throughout the world, and that no Catholic priest could obey such an order. The brutal Colonel Farrar arrested Bishop Elder and sent him out of his diocese to Vidalia, Louisiana. It was one of the most daring and outrageous infringements of liberty of conscience ever perpetrated in the

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United States, and was committed by an officer of the general government. General Brayman soon revoked the order, but manifested his own bigotry by the use of terms of grossest insult to the noble Catholic bishop.

When peace was at last restored Catholicity in Mississippi was in a wretched condition; flocks had been scattered, priests were gone, institutions suspended, churches in ruins. Bishop Elder went zealously to work to restore all; but when prosperity was beginning to dawn the yellow fever of 1878 visited the diocese. Bishop Elder showed his wonted zeal and was stricken down; the report even spread that he was dead, as three of his priests and many sisters were. But he lived to resume his labors and to decline in the following year the position of coadjutor to the Archbishop of San Francisco. He yielded, indeed, on the 30th of January 1880, to the command that he should proceed to Cincinnati to assume, as Bishop of Avara, a duty before which many had quailed—the administration of the diocese amid its financial wreck. The diocese of Natchez was endeared to him by his missionary labors and his patient care; he left it with a population of 12,500, attended by twenty priests, who offered the Holy Sacrifice in 41 churches scattered through the State. The Catholic body was gaining by natural increase and by conversion, nearly one-fourth the baptisms being of adults, and there were several religious orders laboring by good example and sound instruction to diffuse the gospel of truth. Still retaining the administration of Natchez, Bishop Elder took up his residence in Cincinnati. Difficulties beset him, but his wise, temperate, and prudent course soon restored order and rallied around him the best elements in the diocese. In February, 1882, he presided in the Fourth Provincial Council of Cincinnati, where decrees were adopted based on the necessities of the time. By the death of Archbishop Purcell, July 4, he became Archbishop of Cincinnati, and soon received the pallium. Archbishop Elder took a prominent part in the work of the Third Plenary Council of Baltimore, the sessions of which were continued through nearly the whole month of November, 1884.

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DIOCESE OF MILWAUKEE.

MOST REV. JOHN MARTIN HENNI,

First Bishop and Archbishop of Milwaukee.

John Martin Henni was born of a family in comfortable circumstances at Obersaxen, in the Swiss canton of the Grisons, in the year 1805. After studying at St. Gall and Luzerne he proceeded to Rome to complete his course; there he and another young Swiss, Martin Kundig, moved by the appeal of Bishop Fenwick, of Cincinnati, for priests to aid him, volunteered to join his diocese. They arrived in Baltimore in 1829, and, completing their theology in the seminary at Bardstown, were ordained by Bishop Fenwick February 2, 1829. The Rev. Mr. Henni took charge of the Germans in Cincinnati, who then attended St. Peter's Church, giving them instructions in their own language. He also taught philosophy in the Athenæum. His next field of labor was in Northern Ohio, extending from Canton to Lake Erie. Bishop Purcell recalled him to Cincinnati in 1834, making him vicar-general and pastor of the German church of the Holy Trinity. The next year he visited Europe and published there an interesting account of the state of religion in the Valley of the Ohio, in order to stimulate interest in the missions. Returning to Cincinnati, he established in 1837 the *Wahrheits Freund*, the first German Catholic paper in the United States. He also organized the St. Aloysius' Orphans' Aid Society. Among his projects was a seminary for the education of priests to labor among the Germans in this country. His plan was laid before the Provincial Council in Baltimore, but that body, soliciting the erection of a see at Milwaukee, recommended him as admirably fitted by learning, piety, sacerdotal zeal, and experience for the new mitre. On the feast of St. Joseph, March 19, 1844, he was

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consecrated in St. Xavier's Church, Cincinnati, by Archbishop Purcell, assisted by Bishops Miles and O'Connor. The diocese of Milwaukee was just the field for his zeal. The only church in his episcopal city was a wooden one, thirty feet by forty in size. Indeed, Mass had been said for the first time in Milwaukee only seven years before in the house of Solomon Juneau. A stone church had been begun at Prairie du Chien, but the few other churches in the dioceses were log structures, and the Catholics, estimated at from eight to ten thousand, had only five priests to attend them. Bishop Henni found his old friend, Rev. Mr. Kundig, at Milwaukee, and had brought with him a learned young priest, Rev. Michael Heiss. He began a visitation of his diocese, borrowing money to pay his expenses, and soon found that his flock was nearly double what had been supposed. To supply them with priests and churches was his urgent task. By the end of the first year he had nine priests, eighteen churches, and six more going up. The activity of the Catholic body under the impulse of their bishop excited the hostility of fanatics, who began their usual misrepresentations. A Rev. Mr. Miter was especially active in endeavoring to excite violence against Catholics, but Bishop Henni, in a pamphlet entitled "Facts against Assertion, by Philalethes," placed them so clearly in the wrong that a better feeling soon prevailed.

In 1847 he began the erection of a new cathedral and introduced the Sisters of Charity, who took charge of a hospital. The next year he visited Rome to report the condition of his diocese and obtain aid of various kinds. On his return he suspended work on his cathedral in order to build an orphan asylum; he introduced the School Sisters of Notre Dame, and, by giving them a thorough system of training, made the order one of the most successful bodies of teachers in the country. Meanwhile churches and institutions were increasing, the Dominicans opened a college at Sinsinawa, Brothers of St. Francis and Sisters of the same order at Nojoshing, Dominican nuns at Benton. Some zealous priests organized a Capuchin convent, reviving that order in this country. At the end of his first ten years his flock was one hundred thousand and his clergy numbered seventy-three.

The very year after his arrival he opened a little theological

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seminary under the direction of the Rev. Mr. Heiss, and maintained it, gradually preparing to place it on a solid basis. After the consecration of his cathedral by Archbishop Bedini in 1853 he was able to lay, in 1855, the corner-stone of the Salesianum, or Seminary of St. Francis de Sales, and opened it for the reception of students on the feast of that saint. This seminary, under the able management of Rev. Messrs. Heiss and Salzmann, became one of the best in the country. By the year 1868 the State contained three hundred thousand Catholics, and at the request of Bishop Henni it was divided into three dioceses. His Holiness Pope Pius IX. established the sees of Green Bay and La Crosse, yet the portion of the State left in the diocese of Milwaukee contained two hundred and forty-three churches and one hundred and forty-three priests. Bishop Henni had won the esteem and attachment of all men, and his silver jubilee in 1869 was a spontaneous ovation. The eloquent sermon preached on that occasion by the Rev. Father Garesché, S.J., was long remembered.

In 1875 the Holy See created him an archbishop, giving him as suffragans the bishops of Green Bay, La Crosse, Marquette, and St. Paul. The golden jubilee of his priesthood in 1879, when the sermon was preached by Archbishop Purcell, who had consecrated him, evoked the most enthusiastic expressions of respect. But the aged archbishop was ready to lay down his burdens. The death of his old friend, Very Rev. Mr. Kundig, was a severe blow to him, and a visitation during the summer, in which he gave confirmation in several places, completely prostrated his enfeebled frame.

On the 14th of March, 1880, the Right Rev. Dr. Heiss was made coadjutor and relieved Archbishop Henni of much of the care of the administration. The aged archbishop soon became too weak to perform any official act, though he retained all his faculties. He died on the 7th of September, 1881, at half-past eleven, having received the sacraments in full possession of his senses.

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MOST REV. MICHAEL HEISS,

First Bishop of La Crosse and Second Archbishop of Milwaukee.

The successor of Archbishop Henni, the Most Rev. Michael Heiss, was born in Pfahldorf, Bavaria, April 12, 1818, and, entering the Latin school at the age of nine, was graduated with distinction from the gymnasium of Newburg in 1835. He first studied law, but, feeling called to the service of God, went through a theological course in the University of Munich, where Goerres, Moehler, and Döllinger were his professors. He then entered the ecclesiastical seminary at Eichstadt, and was ordained by Cardinal Reisach October 18, 1840. He received a curacy, but came to the United States in 1843, and was appointed to the church of the Mother of God in Covington, Ky. On the appointment of Dr. Henni to Milwaukee Rev. Mr. Heiss accompanied him, acting as secretary, and doing mission work for fifty miles north of the city. He founded St. Mary's Church in 1846; but his health failed, and he spent two years in Europe. On his return he became president of the Salesianum, and by learned theological works showed his ability and erudition. On the division of the diocese he was selected for the see of La Crosse and consecrated September 6, 1868. The diocese, which embraces the portion of the State north and west of the Wisconsin River, had an early French settlement at Prairie du Chien about 1689. In the present century it was first visited by a priest in 1817, and the corner-stone of a church was laid in 1839. Under the administration of Bishop Henni religion had made such progress in this part of the State that the new diocese of La Crosse contained forty churches, attended by fifteen priests. Bishop Heiss proceeded to develop the good work; he established Franciscan Sisters at La Crosse, and their mother-house soon supplied teachers for twenty-five parochial schools and two asylums. The Christian Brothers opened St. John's College at Prairie du Chien, and the School Sisters of Notre Dame had excellent schools under their care. At the end of ten years the diocese of La Crosse

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MOST REV. MICHAEL HEISS, D.D.

Born in Pfahldorf, Bavaria, April 12, 1818.

Ordained Oct. 18, 1840; Consecrated Bishop of La Crosse, Sept. 6, 1868; Bishop of Adrianople and Coadjutor of Milwaukee, March 14, 1880; Archbishop of Milwaukee, Sept. 7, 1881.

MOST REV. MICHAEL A. CORRIGAN.

Born in Newark, N. J., Aug. 13, 1839.

Ordained Sept. 19, 1863; Consecrated Bishop of Newark, May 4, 1873; Archbishop of Petra and Coadjutor of New York, Oct. 1, 1880; succeeded to the See of New York, Oct. 10, 1885.

MOST REV. FRANCIS X. LERAY, D.D.

Born near Rennes, France, April 20, 1825.

Ordained March 19, 1852; Consecrated Bishop of Natchitoches, April 22, 1877; Bishop of Janopolis and Coadjutor of New Orleans, Oct 23, 1879; Archbishop of New Orleans, Dec. 27, 1883.

MOST REV. C. J. SEGHERS, D.D.

Born at Ghent, Belgium, Dec. 26, 1839.

Ordained June, 1863. Consecrated June 29, 1873, Bishop of Vancouver's Island; Coadjutor of Archbishop Blanchet, Dec. 10, 1878; succeeded as Archbishop of Oregon City, Dec. 12, 1880; resigned 1881; appointed Archbishop of Vancouver's Island, 1885.

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had thirty-six churches with resident pastors, fifty others regularly visited, forty priests, and forty-five thousand Catholics.

When the failing health of Archbishop Henni required the aid of a more vigorous prelate, Bishop Heiss was promoted to the see of Adrianople, March 14, 1880, and appointed coadjutor. The whole administration of Milwaukee diocese soon devolved upon him, and on the death of Archbishop Henni he became second archbishop of that see.

As theologian Dr. Heiss took an active part in the councils of St. Louis and the Second Plenary Council of Baltimore. He attended the Vatican Council in 1869–70, and was appointed by Pope Pius IX. a member of one of the four great commissions, each being composed of twelve bishops representing all parts of the world.

The pallium was conferred on Archbishop Heiss, in his cathedral, on the 23d of April, 1882. On the 3d of June in the following year he laid the corner-stone of a new cathedral, a building to be worthy of the great and flourishing diocese. He attended the Third Plenary Council of Baltimore in November, 1884.

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DIOCESE OF NEW ORLEANS.

MOST REV. LOUIS IGNATIUS PEÑALVER Y CARDENAS,

First Bishop of Louisiana and the Floridas, Archbishop of Guatemala.

Don Louis Ignatius Peñalver y Cardenas was born in Havana, on the island of Cuba, on the 3d of April, 1749, and at an early age was placed in the college which the Fathers of the Society of Jesus maintained for nearly half a century in that city. His higher studies were pursued in the University of St. Jerome, and, feeling that God called him to the ecclesiastical state, he in time received the order of priesthood. His learning, ability, and charity made him a remarkable man, and in 1773 he was appointed provisor and vicar-general of the diocese of Santiago de Cuba. His functions as ecclesiastical judge made him familiar with the whole diocese, and especially with that portion situated on the mainland, Louisiana and Florida, to which the ancient jurisdiction was extended once more between 1776 and 1784. He was thus aware of the state of religion, and especially of the difficulties which had embarrassed Bishop Cyril. His exemplary and austere life, and the immense liberalities in which he expended the wealth he had inherited, made Dr. Peñalver beloved and respected in his native city. He was the first director of the Patriotic Society, and the founder of the Casa de Benificencia, purchasing the ground and expending nearly twenty-six thousand dollars on the buildings. When the Holy See erected the diocese of Louisiana and the Floridas Dr. Peñalver was chosen as the first bishop, and was consecrated in 1793. He reached New Orleans the following year, and proceeded to organize a chapter for

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the diocese, appointing two canons. The cathedral had just been completed by Don Andres Almonaster. He found religion at a very low ebb and many of the clergy unfit for their positions. Immorality prevailed; not one-fourth of those able attended Mass on Sundays, and there were not more than three or four hundred Easter communions in New Orleans out of a population of 11,000; days of fast and abstinence were utterly neglected. The infidel doctrines of France were finding in such a soil a rapid and dangerous growth. Even the officers of the colony, who ought to have set an example of virtue and morality, sanctioned by their own lives what they should have prevented. The good bishop set to work, however, to repair the evils and recall the people, as far as possible, to a life of Christian duty. He found this no easy task, and parishes that had maintained some sense of religion were gradually yielding to the torrent of evil caused by the influx of adventurers of all kinds. The bishop's charity and zeal to relieve the poor and afflicted were exerted in vain; they failed to win the attachment of the flock confided to his care. He became discouraged, but on the 20th of July, 1801, he was promoted to the see of Guatemala, and he left the colony. On his voyage from New Orleans to Havana his vessel was pursued by an English man-of-war, and he narrowly escaped being made a prisoner. In Guatemala he founded a hospital and established several schools; but, finding the burden of the episcopate too great, he obtained leave to resign the mitre, and did so March 1, 1806. Returning to his native city, he devoted the remainder of his life to charity, and died July 17, 1810. His property he bequeathed to pious institutions and to the poor.

On the retirement of Bishop Peñalver the Rev. Francis Porro, of the convent of the Holy Apostles in Rome, is said to have been nominated to the diocese of Louisiana, but, according to the accurate Benedictine Gams, he was never consecrated, the probability of the speedy termination of Spanish authority in the province having doubtless prevented the bishop-elect from attempting to assume direction of the diocese, where there would be no provision for his maintenance, and where little could be expected from the people.

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MOST REV. WILLIAM LOUIS DUBOURG,

Second Bishop of Louisiana, First Bishop of New Orleans, Bishop of Montauban, and Archbishop of Besançon.

Like his predecessor, William Louis Du Bourg was a native of the West Indies, having been born at Cap François, Saint Domingo, February 14, 1766. He was sent to France for his education. There he embraced the ecclesiastical state, and after his ordination joined the Society of St. Sulpice. He was superior of the seminary at Issy when the French Revolution declared war on religion. He retired at first to his family at Bordeaux, but when he saw that there was no hope of change he resolved to come to America. He arrived at Baltimore in December, 1794, and joined Rev. Mr. Nagot in the new Sulpitian house. He was president of Georgetown College for three years; he then with some other Sulpitians visited Havana to found a house in that city; and, though the project failed, he obtained pupils for St. Mary's College, Baltimore, of which he became president. His labors as missionary priest were never abated, and in the French refugees from the West Indies he and his associates found a new field for their charity and zeal. He was the first to persuade Mrs. Seton to found a religious community in this country rather than go to Europe, and he not only aided her in the great work, but was appointed by Archbishop Carroll the first ecclesiastical superior of the Sisters of Charity. He showed ability as a controversialist in his able replies to attacks on the Church.

The diocese of Louisiana and the Floridas had, after Bishop Peñalver's departure, fallen into complete anarchy. It had been in time placed under the administration of Dr. Carroll, but the vicars-general appointed by the Archbishop of Baltimore found their authority defied. In 1812 the Rev. Mr. Dubourg was elected apostolical administrator. It was during our war with England, and soon after reaching New Orleans he found it menaced by a powerful English army. He aroused the patriotism and piety of his flock, and offered prayers for the success of the

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American arms. On General Jackson's signal victory Rev. Mr. Dubourg went out and congratulated him in an eloquent address.

Having ascertained the condition of affairs in the vast diocese, which then comprised all the territory of the United States west of the Mississippi, with Florida and the strip on the Gulf of Mexico, he proceeded to Rome, where he was consecrated September 24, 1815. Returning to France, his appeals for aid led to the foundation of the great Association for the Propagation of the Faith. He returned in 1817 with several Lazarists and other priests, and, proceeding towards St. Louis, took possession of his diocese near St. Genevieve on the 28th of December. He made St. Louis his episcopal residence, deterred by the experience of his predecessor and the administrators, during the vacancy of the see, from attempting to settle in New Orleans. He founded a theological seminary and college at the Barrens, which he confided to the Lazarists; the Sisters of Loretto came from Kentucky to open schools, and the Ladies of the Sacred Heart founded their first American convent at St. Louis, soon followed by a second at Florissant. Religion in what was known as Upper Louisiana received a great impulse from these institutions, and the bishop, aided by the Association for the Propagation of the Faith, was rapidly increasing churches, priests, and schools. New Orleans and the lower part of the diocese he visited annually, gradually overcoming all opposition to his jurisdiction and authority. In 1823 he obtained as coadjutor the Right Rev. Joseph Rosati, and a plan was formed for dividing the diocese. He then took up his residence in New Orleans, the old Ursuline convent becoming at once the episcopal residence and a college. After laboring zealously and judiciously he proceeded to Europe in 1826 for affairs of the diocese, but there resolved to resign the see, convinced that another bishop would effect more good. By the division of the diocese Bishop Rosati became Bishop of St. Louis, and the Right Rev. Dr. Portier Vicar-Apostolic of Alabama and the Floridas. Dr. Dubourg was too well known and esteemed to be left in retirement; he was transferred to the see of Montauban, and in 1833 was promoted to the archiepiscopal throne of Besançon. In both dioceses he elicited the warmest and most devoted affection He died calmly and piously December 12, 1833.

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RIGHT REV. LEO RAYMOND DE NECKERE,

Second Bishop of New Orleans.

Leo de Neckere was born in Wevelghem, Belgium, June 6, 1800, of a pious family. He pursued his classical course at the College of Roulers, and was in the Lazarist Seminary when he was selected as one of those who were to go with Bishop Dubourg to America. He spent some time at the seminary at Bardstown and in that at the Barrens, and was ordained October 13, 1822. He was soon made a professor, and in time superior, at the Barrens, combining mission labors with his other duties. The excessive labor began to tell on a frame never vigorous, and he was placed for a time at New Orleans. In 1827 he visited Europe, hoping to gain relief, but while resting at Amiens was summoned to Rome, where, notwithstanding his remonstrance, he was elected Bishop of New Orleans August 4, 1829. He returned to his native Belgium, but for a time his health was such that his recovery seemed miraculous. As soon as his increased strength permitted a sea-voyage Bishop Neckere returned to America, and a day was fixed for his consecration at New Orleans; a new attack of disease, however, deferred it till June 24, 1830, when he was consecrated by Bishop Rosati, assisted by Bishop England and Bishop Portier. He took up the duties of the episcopate with all the zeal his feeble strength permitted, aided greatly by the Very Rev. Anthony Blanc, whom he made his vicar-general, and who was appointed coadjutor, but refused the dignity. In the summer of 1833 Bishop Neckere was at St. Michel when the yellow fever appeared at New Orleans. He at once set out for that city, although all his friends endeavored to dissuade him. It was, he felt, his post of duty, and he labored assiduously among his afflicted people for their spiritual and corporal relief until he was himself seized with the disease. "He died," says Archbishop Spalding, "the death of a saint," September 4, 1833.

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MOST REV. ANTHONY BLANC,

Third Bishop and First Archbishop of New Orleans.

THIS prelate was born at Sury, in France, October 11, 1792, and was ordained at the age of twenty-four, coming the next year to the United States as one of the young priests who volunteered to accompany Bishop Dubourg. Having been stationed at Vincennes, he extended his labors to a considerable distance, building log chapels where Catholics were numerous. He then joined Bishop Dubourg and was employed in New Orleans, Natchez, Pointe Coupée, and Baton Rouge. In 1831 he was made vicar-general of the diocese, and the next year sent back to Rome the bulls which arrived appointing him coadjutor to Bishop de Neckere. On the death of that prelate he became administrator, and, yielding at last to the decree appointing him to the vacant see, he was consecrated Bishop of New Orleans November 22, 1835, by Dr. Rosati, assisted by Bishop Purcell and Bishop Portier. The labors of Bishop Dubourg and his successor, and the zealous priests whom they called around them, had greatly changed the diocese. Communions, instead of being numbered by tens, could be counted by thousands. In 1838 Bishop Blanc established a diocesan seminary, under the direction of the Lazarist Fathers, in the parish of the Assumption. It was subsequently at Jeffersonville and then removed to New Orleans. The Society of Jesus also came to his aid, founding colleges at Grand Coteau and New Orleans. At a later period the Redemptorists began their work among the Germans. On the death of the rector of the cathedral of New Orleans the trustees refused to recognize the priest whom Bishop Blanc appointed, and it was not till after long litigation that his rights were recognized. In the rest of his diocese he saw a better spirit, and churches and institutions increased.

The State of Mississippi had, from the time of Bishop Dubourg, been merged in the diocese of New Orleans; but in 1837 a see was established at Natchez, and the State formed its diocese.

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Bishop Blanc had attended the first Provincial Council of Baltimore as theologian; he sat in all from the first to the seventh as bishop. At the request of the last of these New Orleans was, on the 19th of July, 1850, made an archiepiscopal see, Mobile, Natchez, Little Rock, and Galveston being the suffragans.

In 1855 Archbishop Blanc was one of the hierarchy who attended the definition of the dogma of the Immaculate Conception in Rome. The following year he held the first Provincial Council of New Orleans, which was attended by the four suffragan bishops and their theologians, with the superiors of several bodies of regulars. In 1858, while hastening to the relief of sufferers by yellow fever, he stepped into a hole in the wharf and broke both bones of his leg. This did not prevent his activity in the subsequent discharge of his duties, but it caused a shock from which he never fully recovered. In June, 1860, he made visitations, giving confirmation at a distance from New Orleans. He returned from Thibodeauxville on Monday, and on Wednesday offered the Holy Sacrifice and began his usual duties of the day, seeing several persons. While alone for a moment he was seized with fatal illness and had just time to ring his bell before throwing himself on his bed. The servant who came called Vicar-General Rousselon. He arrived just in time to administer Extreme Unction and the last absolution. Archbishop Blanc died June 20, 1860. During his active career the churches in Louisiana increased from twenty-six to seventy-three, and his clergy from twenty-seven to ninety-two. He left his diocese with a seminary, two colleges, eight academies, thirteen orphan asylums, Brothers of the Christian Schools, Sisters of Charity, of Notre Dame, of the Good Shepherd, and of the Holy Cross, as well as Carmelite nuns, all introduced by his zeal.

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MOST REV. JOHN MARY ODIN,

First Bishop of Galveston and Second Archbishop of New Orleans.

John Mary Odin was born at Ambierle, France, February 25, 1801, and in early life was received into the Congregation of the Mission. At the age of twenty-two he was sent to the Barrens, Missouri, where he continued his studies, while acting as teacher of logic and theology. Having received sacerdotal orders about a year after his arrival, he made a visit to Texas with the Rev. Mr. Timon, performing missionary duties throughout the journey. After Dr. Rosati's elevation to the episcopate he became president of the college at the Barrens. He attended the Second Provincial Council of Baltimore as theologian, and subsequently made a voyage to Europe for the benefit of his health, but he devoted the time to obtaining aid for the Lazarist establishments in the United States, which were at this time constituted into a province. In 1836 he became for a time pastor at Cape Girardeau, but he was soon recalled to the seminary.

In 1840 the Very Rev. Dr. Timon, who had been appointed Prefect-Apostolic of Texas, selected Father Odin as vice-prefect, and despatched him to that field. Rev. Mr. Odin acted with energy; he freed the Prefecture from scandals, and on the arrival of the prefect co-operated with him in his missionary labors. Among other important services which the two Lazarists rendered to religion at this time was their forecast in securing from the legislature of the Republic a confirmation of the right of the Catholic Church to the old ecclesiastical property in Texas. Summoned to Missouri, Father Odin reached New Orleans fairly in rags, and there received bulls appointing him coadjutor of Detroit; but by the advice of his superior he declined the nomination. Pope Gregory XVI. erected Texas into a vicariate-apostolic in 1841, and Rev. Mr. Odin was appointed Bishop of Claudiopolis and invested with its direction. Submitting to a dignity which required hard missionary labor, he was consecrated

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at New Orleans, March 6, 1842, and entered on the discharge of his new duties. He soon erected churches at Galveston, Houston, St. Augustine, Nacogdoches, Lavaca, and Fort Bent, and restored those which dated from Spanish times and were not utterly ruined. He visited Europe in 1845 to obtain priests and means, and returned with several missionaries. Two years after the Ursuline nuns at his request began a convent of their order in Galveston, which was that year made a bishop's see. Bishop Odin soon introduced the Sisters of the Incarnate Word and the Brothers of Mary to conduct schools, and received in the Oblate Fathers a community of zealous missionaries. His visitations of his diocese, accomplished at great personal fatigue and danger—for he was nearly drowned in 1857—were apostolic missions, as he performed all the duties of a priest in many parts where none had been seen.

On the death of Archbishop Blanc the general voice of the bishops of the province nominated Dr. Odin for the vacancy, and he was promoted to the see of New Orleans on the 15th of February, 1861. The Church in Texas was in a manner his own work, and he left it with regret. He had found it without a priest, or aught but ruined churches; he left it with fifty churches attended by forty priests, with a thriving college and four academies. He assumed his new duties with his usual zeal, although advanced in life and broken by mission work. The civil war called forth his zeal and prudence, and the services of his clergy in the field and the hospital were most consoling. Though a constant sufferer from neuralgia from the period of his arrival in New Orleans, Archbishop Odin gave himself no relaxation; in his nine years' occupancy of that see he nearly doubled the number of priests and churches, and notably increased the religious institutions. In 1869 he set out to attend the General Council of the Vatican, and at Rome obtained the appointment of the Rev. Napoleon J. Perché as coadjutor. He was soon after compelled to leave Rome by the state of his health, and reached his native place only to die there, after having endured most intense pain with all the serenity and piety of a martyr, on the feast of the Ascension, May 25, 1870.

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MOST REV. NAPOLEON J. PERCHÉ,

Third Archbishop of New Orleans.

NAPOLEON JOSEPH PERCHÉ was born at Angers, in France, January 10, 1805, and was so precocious that he could read and write at the age of five, and began his philosophy at thirteen, actually teaching it as professor five years later. Completing his studies at the Seminary of Beaupreau, he was ordained September 19, 1829. His first charge was Murr, near Angers, a difficult parish, where he conquered the good-will of all. As parish priest of Turquand he effected great good among the convicts, and did much to reorganize the Dames du Bon Pasteur. He came to the United States with Bishop Flaget in 1837, and took charge of Portland and its missions, laboring with his wonted zeal. Having visited New Orleans to appeal for aid in building a church, he received every encouragement from Archbishop Blanc, but was urged by that prelate to come to Louisiana permanently, as a field where he could accomplish more than he was likely to effect in Kentucky. To the change Bishop Flaget reluctantly consented. In Louisiana the eloquence of the young priest soon acquired for him both fame and influence. In the schism of the trustees he supported the bishop with pen and voice; but, feeling the want of a truly Catholic organ in the diocese, he founded *Le Propagateur Catholique*, which still exists, and of which he was for many years editor. He also founded a Catholic society to give those who loved religion a mutual support. For twenty-eight years he remained chaplain of the Ursuline convent, seeking no advancement, ever ready to preach when summoned. When Archbishop Odin, in Europe, felt that he might never return to his diocese, or could do so only an invalid, he requested the appointment of Rev. Mr. Perché as his coadjutor. Having accepted his bulls, the Abbé Perché sailed to Europe, and was consecrated Bishop of Abdera May 1, 1870, succeeding to New Orleans before the close of the month.

He returned to America as archbishop and assumed the direc-

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tion of a diocese the difficulties of which he knew full well. The cathedral had hitherto been in the hands of a body of trustees, who had on several occasions shown, probably from ignorance of real Catholic principles, an open hostility to the discipline and life of the Church. Repeated litigation resulted from their resistance to episcopal authority and their attempts to manage the church and cemetery according to their own fancy. Archbishop Perché, who had already taken part in the controversy, not only with ability but with the gentleness of a St. Francis de Sales, had gained much, and had at the same time retained the good-will of the party in opposition. By his influence the wardens of the cathedral at last transferred that edifice and other ecclesiastical property standing in their name to him and his coadjutor. He endowed his diocese with a contemplative community—Carmelite nuns of the reform of St. Teresa, a filiation of the convent in St. Louis; and one of his latest acts was an appeal in their behalf on the occasion of the centenary of the great Spanish Carmelite nun.

Under his zealous direction Thibodeaux College and St. Mary's Commercial College were opened; the Ladies of the Sacred Heart established a third academy; three other academies and thirteen parish schools were opened in his time; the Little Sisters of the Poor founded an Asylum for aged colored women. Ten new churches and as many chapels marked the growth of the diocese, and the number of priests increased one-fifth. His energy, sound judgment, and an eloquence which caused Pope Leo XIII. to compare him to Bossuet, as well as his unbounded charity, endeared Archbishop Perché to the people of Louisiana. Towards the course of the year 1883 his vital powers began to fail, and, though a removal to the country seemed to invigorate his frame, he grew weaker on his return to the city. In December he saw that the end was at hand; fortified by the sacraments, he died of old age on Thursday, December 27, 1883.

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MOST REV. FRANCIS XAVIER LERAY,

Second Bishop of Natchitoches and Fourth Archbishop of New Orleans.

FRANCOIS XAVIER LERAY is a native of Brittany, born in a small town near Rennes on the 20th of April, 1825, of a respectable family, being one of thirteen children. He was sent to school at Rennes at an early age, and pursued a classical course, partly under the Eudist Fathers, and partly at the university but still under their guidance. When the Eudist Fathers began a mission of their order in the United States, Mr. Leray came to Vincennes with them in 1843, and during his two years' stay in Indiana knew some of the pioneer priests of the West, like the venerable Badin. In 1845 he was sent for a short time to Spring Hill College, near Mobile, and subsequently made a journey on horseback from Vincennes to St. Louis. Recalled thence, he was sent to St. Mary's Seminary, Baltimore, where, after his many wanderings and changes, he was allowed to complete his theology, and was ordained priest at Natchez, Mississippi, by the Right Rev. J. J. Chanche, on March 19, 1852, fully prepared by his intercourse with the hard-working missionaries for the labors before him. After the death of Bishop Chanche he was sent to Jackson, the capital of the State. Here he labored with Rev. J. B. Babonneau, a priest of great talent and zeal, till his brother-priest was struck down by yellow fever in the autumn of 1853. The young Breton priest deemed that his associate was ripe for heaven, but that he was not. Left in charge of a district more extended than the diocese to which he was ultimately appointed, he labored to the best of his power and ability, travelling on horseback wherever the wants of scattered Catholics required it, When the yellow fever returned in 1854 he attended Jackson. Vicksburg, and Brandon. The next year the State was agitated by the Know-Nothing movement, and the Rev. Mr. Leray, on whom devolved the task of defending the faith in public, was compelled to take a prominent part. Actions speak more power-

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fully than words. During the fall of that very year the yellow fever came to wash away the stains of Know-Nothingism and to put to the test the necessity and truthfulness of the Catholic priest. The result was that many were converted to the faith, and others, filled with respect for a Church which could produce such results, apologized amply for their ignorant assaults. The illustrious archbishop says, indeed, that "the times of epidemics have been for me the times of the most abundant harvests." In 1857 Bishop Elder sent the Rev. Mr. Leray to Vicksburg, where he found a large Catholic population sadly in need of a priest to organize and instruct them. Obedience alone induced him to undertake the difficult duty. To meet the wants of his parish he obtained from Baltimore, in 1860, a few Sisters of Mercy to begin an establishment of their order, and everything betokened a prosperous result, when the war broke on them. The Sisters, with their superior, went to share with the clergy the misfortunes of the war. Meanwhile Vicksburg endured all the horrors of a long siege, and when in 1865 the Rev. Mr. Leray returned to his sorely-tried parish he had to seek his scattered flock and restore the house of God. The next two years the city was visited by the cholera, and no epidemic in the long missionary career left a deeper impression on his mind than the scenes of this time, which exceeded anything that he had witnessed. "I have read," he says, "of many pestilences and plagues in Europe in past ages, but I think, without exaggeration, I have seen worse in Jackson, Vicksburg, Yazoo City, Canton, and Greenville."

While laboring in this toilsome and dangerous mission he was summoned by the voice of the successor of St. Peter to assume what he regarded as a much more onerous burden—that of the episcopate. Having been selected to succeed the Right Rev. Dr. Martin, he desired to receive the episcopal character in his own native province, and on the 23d of April, 1877, he was consecrated Bishop of Natchitoches in the cathedral of Rennes by His Eminence Godefroy Cardinal Broussais Saint-Marc, Archbishop of Rennes, assisted by the Right Rev. Celestine de la Hailandière, formerly Bishop of Vincennes, and Mgr. Nouvel, Bishop of Quimper.

The diocese to which Bishop Leray was called comprised the

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northern part of the State of Louisiana, with thirty thousand Catholics scattered over it, but with only seventeen priests to attend the sixty-eight churches and chapels. Two religious communities, the Daughters of the Cross and the Sisters of the Order of Mercy, conducted a number of schools. The new bishop began to build on this foundation, in order to afford his flock all possible religious aid, but in little more than two years he was summoned to a new toil. The temporal affairs of the diocese of New Orleans were in a difficult position. The losses during the war, and perhaps even greater losses during the period of reconstruction, had entailed debts which were increasing and required a skilful and energetic hand to control. Bishop Leray was accordingly transferred to the see of Janopolis October 23, 1879, and made coadjutor of New Orleans. He was to retain the care of the diocese of Natchitoches as administrator-apostolic. In the extraordinary burdens thus imposed he evinced all his energy, and on the death of the Most Rev. Archbishop Perché in December, 1883, became apostolic administrator of the diocese of New Orleans, and was thus charged with the care of the whole State of Louisiana. He was soon after appointed Archbishop of New Orleans, and was one of the most honored of the fathers who assembled at Baltimore in the Third Plenary Council in the month of November, 1884.

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DIOCESE OF NEW YORK.

RIGHT REV. RICHARD LUKE CONCANEN, O.S.D.,

First Bishop of New York.

Richard Luke Concanen was a native of Ireland, and at an early age entered the Order of St. Dominic in the Irish convent of the Holy Cross in Lorraine, and was soon after sent to Santa Maria sopra Minerva at Rome. He became distinguished for his learning and virtue, and after his ordination was prior of the Irish Dominicans in Lisbon and at Rome, and in the latter city was professor at St. Clement's and director of the famous Casanate Library. His merit led to his nomination to an episcopal see in Ireland, but the humble religious steadily refused to accept the honor.

As agent for the Irish bishops in Rome during those troubled times he had rendered essential service to the Church, and his merit was so well known that when, at the request of Bishop Carroll, the diocese of Baltimore was divided and new sees erected, Father Concanen was selected for the newly-created see of New York. He was consecrated in Rome, April 24, 1808, by Cardinal Antonelli, Prefect of the Congregation *de Propaganda Fide.* The Catholics of New York looked forward to his speedy arrival, and he obtained from friends donations of every kind for his diocese, and prepared to reach it at once.

The French, however, were then in full sway in Italy, and all British subjects were liable to arrest. Bishop Concanen spent time and money at Leghorn in ineffectual efforts to obtain passage to America. The anxiety and difficulty brought on a dangerous fit of illness, and on his recovery he returned to Rome and wished to resign a dignity which it seemed the will of Pro-

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vidence he should never assume. His courage was, however, revived, and from information given him there was a hope that he might secure a passage to America by visiting Naples. Once more he made the attempt to reach his diocese; but the officials of King Murat at Naples were even more exacting than those at Leghorn, and the Bishop of New York was held virtually as a prisoner. Again was time lost in appealing to higher authorities. His constitution, enfeebled by age and recent illness, gave way, and Bishop Concanen closed his edifying life in the great convent of St. Dominic in Naples, on the 19th of June, 1810, in the seventieth year of his age. When the sad tidings arrived of his death a solemn requiem was offered for New York's first bishop at St. Peter's Church on the 7th of October, 1810.

RIGHT REV. JOHN CONNOLLY, O.S.D.,

Second Bishop of New York.

JOHN CONNOLLY was a native of Drogheda, Ireland, born in 1750, and, like his predecessor, entered the Order of Friars Preachers at an early age. After holding other positions he became prior of St. Clement's at Rome and agent of the Irish bishops. In this latter capacity he showed great ability and courage in saving the property of the English and Irish institutions from the hands of the French. After the decease of Bishop Concanen the trials which befell the Holy See prevented the Sovereign Pontiff from appointing a bishop for the vacant see, and it was not till 1814 that Father Connolly received bulls making him Bishop of New York. He was consecrated in Rome, November 6, 1814, but did not arrive at his episcopal city till the same month of the following year. He brought with him some priests, and found in his diocese only four clergymen to receive him. The institutions which had been begun had all been abandoned. His flock, scattered over the State, numbered seventeen thousand, but was in great spirit-

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ual want. Bishop Connolly bravely began the difficult task of building up religion. Many difficulties beset him, but he visited his diocese and began churches at Utica and Rochester. Priests were sent to remote points in New York and New Jersey to collect the Catholics. In New York City he founded an Orphan Asylum, for which he obtained from Mother Seton some members of the Sisters of Charity. He assisted in the consecration of Archbishop Marechal, and was highly esteemed for his learning and virtue. His zeal during the yellow fever excited unusual admiration. In 1824 he solicited the appointment of a coadjutor, but during the winter ensuing the diocese was deprived by death of two priests. While officiating at the funeral of one of them Bishop Connolly caught a severe cold, which, at his age, proved fatal. He died at his residence on the Bowery, February 6, 1825, and was laid under his cathedral.

RIGHT REV. JOHN DU BOIS,

Third Bishop of New York.

John Du Bois was born in Paris, August 24, 1764, of a family blessed with a spirit of piety and a competency which they used in a Christian spirit. The training of a pious mother led the youth to seek to serve God in his sanctuary. He studied at the college of Louis le Grand, where Robespierre and Camille Desmoulins were also pupils. Formed for the ecclesiastical life in the seminary of St. Magloire, he was ordained priest September 22, 1787. The young priest at once received the appointment of assistant at the great church of St. Sulpice, Paris, and was also made chaplain to a large asylum. The Revolution had already begun its war on the clergy, and the Abbé Du Bois ere long resolved to leave France. He arrived at Norfolk, Va., in 1791, and, having been received into the diocese of Baltimore by Bishop Carroll, exercised the ministry at Norfolk and Richmond, then at Frederick, Maryland, making this last a centre whence

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his pastoral visits extended to Emmittsburg and Winchester, visiting the remote points at imminent danger in all seasons and weathers. He built churches where all deemed it impossible to do so, and in 1805 began a brick church at Mount St. Mary's. Here, too, he opened a school, which soon developed into Mount St. Mary's College, of which he was long president. His log college was succeeded by a stone building, which was burned to the ground just as it was ready for use. When Mother Seton planted the first house of her community of Sisters of Charity near the college, the untiring priest added to his duties the direction of that community. His college was also a theological seminary, where some of the greatest bishops and priests of the country were formed.

From this scene of labor so productive of good he was summoned by the voice of the Vicar of Christ to assume the direction of the diocese of New York. He was consecrated October 29, 1826, in Baltimore. He found but few churches in his diocese; yet, with all the energy of youth, the sexagenarian bishop set to work. Six other churches soon rose on New York island alone, and others in various parts of the State.

A college on the plan of Mount St. Mary's was one of the great projects of Bishop Du Bois, and he began such an institution at Nyack; but in this, and in the establishment of parochial schools, he failed to elicit a hearty co-operation among the people. A faction arrayed itself against him, the centre of the opposition being in the board of trustees of his own cathedral. He visited Europe in 1829 for the benefit of his diocese, and at the Second Council of Baltimore aided by his experience and advice in framing regulations for the benefit of religion. Cramped and hampered as he was, Bishop Du Bois obtained many zealous clergymen for the congregations that were beginning to form in all parts of his diocese, and, by the alms from the Association for the Propagation of the Faith and other sources, aided the congregations in erecting churches. When, in 1836, his failing health required the aid of a coadjutor, Bishop Du Bois had forty-three priests in the diocese, where he found only a few; there were twenty-six churches, a college, two academies, five asylums, and several parish schools. The next year the Rev. John Hughes,

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of Philadelphia, was appointed his coadjutor, and a few months later the venerable Bishop of New York was struck with paralysis while walking in the street. He never recovered his health or vigor, and, by the counsel of the Sovereign Pontiff, resigned the administration of the diocese into the hands of Bishop Hughes. His life of active usefulness for God and his people was thus brought to a close. He lingered a few years in retirement, devoting himself to devotion and good works, till his death on the 20th of December, 1842. His body was laid in one of the vaults under the cathedral, but after the completion of the new cathedral was transferred to it, together with the remains of his predecessor.

MOST REV. JOHN HUGHES,

Fourth Bishop and First Archbishop of New York.

John Hughes, born at Annalogan, County Tyrone, Ireland, June 24, 1797, was one of the greatest bishops of the Church in the United States. Emigrating with his family to America in 1817, he applied for entrance to Mount St. Mary's in order to receive the theological instruction to fit him for the priesthood. There was no vacancy, but he took charge of the garden to be able to remain and study. He was soon guiding and directing others as teacher and prefect, employing his pen even then in defending his faith against newspaper assailants. After having been ordained priest October 15, 1826, he was stationed at Bedford, but was soon removed to Philadelphia, where his abilities were displayed at St. Joseph's and St. Mary's. A popular preacher, an able writer, the Rev. John Hughes was ere long a notable man. He founded St. John's Orphan Asylum, attended the First Provincial Council as theologian, erected St. John's Church, and by his singular skill and learning in an oral controversy with a Presbyterian minister, Rev. John Breckenridge, acquired a national reputation.

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THE MOST REV. JOHN HUGHES,

FIRST ARCHBISHOP OF NEW YORK.

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In 1837 he was selected as coadjutor to Dr. Du Bois, by whom he was consecrated to the see of Basileopolis on the 26th of November, Bishops Fenwick of Boston, and Kenrick of Philadelphia, being assistants. The churches, under the unwise management of trustees, had generally become loaded with debt, and the very men who so abused their trust were active in arraying the weak and ignorant against their pastors and bishop. Nyack College was destroyed by fire. Everywhere a firm and energetic hand was needed. When Bishop Hughes was appointed to the sole direction of the diocese as administrator he broke the power of the trustees, restored the credit of the Catholic congregations, gave a new impulse to the erection of churches, and founded St. John's College at Fordham. For higher education of young ladies he introduced into the diocese the Ladies of the Sacred Heart, who opened an academy at Astoria, subsequently transferred to Manhattanville.

After a visit to Europe for the good of his diocese Bishop Hughes took an active part in a movement of Catholics to recover State aid for their parochial schools, such as had been given till a fraud practised by a Baptist church brought denominational schools into disfavor. Bishop Hughes defended the rights of Catholics before the New York common council against an array of eminent lawyers and clergymen whom the Protestant sects sent to prove that a system under which they themselves had received thousands of dollars was a very improper one, simply because Catholics advocated it. The common council rejected the claim, and both political parties took ground against it. The Catholics thereupon ran a ticket of their own, and developed such strength that the bigoted Public-School Society gave up its schools, and the State organized a series of schools from which all offensive religious matter was to be excluded.

In 1842 Bishop Hughes held the first diocesan synod of New York. It was attended by sixty-four priests. At the close of the year he became, by the death of Dr. Du Bois, Bishop of New York. The diocese comprised the whole State of New York and half of New Jersey—a territory in which there were seven bishoprics in 1884. The increase of churches and institutions made this vast field too much to govern unaided, and in 1844 Dr.

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Hughes obtained as coadjutor the Right Rev. John McCloskey. That same year Bishop Hughes, by his firmness and decision, saved New York from scenes of arson and murder such as had been beheld in Philadelphia, where Catholics were shot down, their houses and churches given to the flames. Finding that the public mind, debauched by fanatics, would never allow the public schools to be anything but a weapon in their hands against the faith of his flock, Bishop Hughes declared that the time had come when Catholics must build the school first and the church afterwards. Under his impulse schools started up in all parts, erected and sustained by sacrifices such as no other body has ever made. To give the educational institutions of the diocese every efficiency he invited the Jesuit Fathers to assume the direction of St. John's College and of St. Joseph's Theological Seminary, which he had founded near it. He reorganized the Sisters of Charity as a body distinct from those of Emmittsburg, who had abandoned the rule of Mother Seton, though the Sisters in New York adhere to it.

In time he obtained Brothers of the Christian Schools, and other teaching orders for both sexes—Sisters of Mercy, Sisters of the Good Shepherd, and for the increasing German Catholic body the Redemptorist Fathers. Bishop Hughes took a prominent part in the deliberations of several of the Provincial Councils, and in the sixth obtained the recommendation of a division of his diocese. A see was accordingly erected at Albany, of which Bishop McCloskey took possession, and another at Buffalo. He was a keen observer of the public mind, and when religion was assailed or misrepresented his keen, clear, vigorous words came forth like clarion notes, and were echoed through the press over the whole land. He was recognized as the leader of Catholic thought. When war broke out with Mexico our government tendered him a diplomatic appointment with a view of restoring peace. On the 3d of October, 1850, Pope Pius IX., on the recommendation of the Council of Baltimore, promoted him to the rank of archbishop and erected new sees at Brooklyn and Newark. Soon after he held the first Provincial Council of New York, which was attended by his seven suffragans, the bishops of New England, New York, and New Jersey.

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In 1854 he visited Rome on the occasion of the definition of the Dogma of the Immaculate Conception by the great Pope, Pius IX. Soon after he saw the legislature propose an act to wrest the Catholic Church property from the hands of the bishops. In a controversy with Hon. Erastus Brooks he refuted the falsehoods on which the proposed legislation was based, and placed on record evidence of the iniquity and unconstitutional character of the law; the legislature yielded to public clamor fanned by fanatics, but soon cancelled its own weak work. The care of the diocese and the burden of responsibility began to weigh heavily on the archbishop; he even begged the Holy Father for permission to resign his see. Yielding, however, to the encouraging words of the Sovereign Pontiff, he set to work to begin for his diocese a grand cathedral worthy of the Catholic Church and of the great city. St. Patrick's Cathedral had for nearly half a century owned land on Fifth Avenue, which had now become the most fashionable street in New York. On this site the archbishop in 1858, with great pomp, laid the corner-stone of a noble cathedral, for which Mr. Renwick had prepared the plans. Work was immediately commenced, and continued till the civil war made it impossible to proceed.

When that great struggle came on—which Archbishop Hughes had prophetically foretold, reminding the people that the Catholic clergy and people had had no share in producing the angry feelings which had engendered and precipitated it—he gave his earnest support to the national government, and went to Europe on a diplomatic mission with a view to counteract the feeling unfavorable to the United States which envoys of the seceding States had excited in more than one European cabinet. While in Europe he visited Rome and took part in the canonization of the Japanese Martyrs. He held a second Provincial Council after his return, and continued his plans for the increase of religion in his flock; his pastorals, addresses, and writings, as well as his oral discourses, being stamped with vigor, manliness, a sense of the greatness and dignity of the Catholic Church, that infused itself into his people, making them proud to be American Catholics and eager to live so as to maintain that high character with credit among their fellow-citizens. During the ter-

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rible Draft Riots, Archbishop Hughes, then in feeble health, addressed the people from his balcony and did all in his power to allay the excited feelings. It was his last public appearance; disease was sapping his vital powers, and at last he was even unable to offer the Holy Sacrifice. He felt that the end was approaching and calmly prepared for his last moment. He died on the 3d of January, 1864.

No man ever exercised greater influence in the Catholic Church in the United States than Archbishop Hughes; on all important occasions his words were awaited by the faithful throughout the country and the public at large as the exposition of the Catholic view. The archbishop had attained this influence without an effort, held it without envy, and used it only for the highest ends.

HIS EMINENCE JOHN CARDINAL McCLOSKEY,

First Bishop of Albany, Second Archbishop of New York.

John McCloskey was born in Brooklyn, N. Y., March 10, 1810, and was baptized in St. Peter's Church, New York, then the only Catholic church in or near the city. At the age of twelve he was sent to Mount St. Mary's, where he was honorably graduated in 1829. Deciding to become a priest, he returned to Emmittsburg, and, after completing his divinity course, was ordained by Bishop Du Bois, January 12, 1834. After spending a few years in Rome for more thorough study, he became pastor of St. Joseph's Church, N. Y., in 1838, and in 1842 assumed also the office of director of St. Joseph's Theological Seminary, Fordham. When Bishop Hughes sought a coadjutor the Rev. Mr. McCloskey, the choice of the bishop and clergy alike, was consecrated Bishop of Axiern, March 10, 1844. Residing at St. Joseph's, Bishop McCloskey assumed much of the labor, visiting remote parts of the State to confirm, examine, and adjudicate. When the diocese was divided he was, in May, 1847, transferred to the see of Albany. Already familiar with the clergy of the new

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John Card. McCloskey
Archbp. of New York

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diocese and its wants, he set to work energetically and infused into his flock a spirit of faith and sacrifice. Schools, academies, asylums, and churches sprang up in all parts. Every year beheld new progress. In 1864 the diocese of Albany had one hundred and thirteen churches, eight chapels, and fifty stations, attended by eighty-five secular and regular priests, the latter embracing members of the Augustinian Order, Minor Conventuals of St. Francis, and Oblates of Mary Immaculate. The Ladies of the Sacred Heart directed a fine academy at Kenwood; Sisters of Mercy devoted themselves to works of charity; Brothers of the Christian Schools, Sisters of Charity and of St. Joseph, Gray Nuns from Montreal, and Sisters of the Third Order of St. Francis controlled schools and asylums. From this flourishing diocese, which owed so much to his zeal, he was, on the death of Archbishop Hughes, summoned to fill the archiepiscopal throne of New York.

As Bishop of Albany his great theological learning, as well as his experience and prudence, had been manifested in the Seventh Council of Baltimore in 1849 and in the Plenary Council of Baltimore in 1852, as well as in the Provincial Councils held in New York in 1854 and 1861. In his own diocese he convoked synods in 1868 and 1882, and adopted wise regulations for its better administration.

On his return to New York the Catholic Protectory felt his fostering care and grew to be an institution of immense benefit to the State. He felt the want of church accommodation in New York City, and after creating new parishes, in which he placed active priests to build up church and school, he resumed the work on the cathedral, which had been suspended during the war. After the Second Plenary Council, which he attended, in 1866, he promulgated its decrees in the synod which he held at New York in September, 1868.

The next year he attended the General Council of the Vatican, where his piety and learning won general esteem. In 1873 he dedicated his diocese to the Sacred Heart of Jesus. The young Church of the United States had never been represented in the Sacred College, and there was universal joy when Pope Pius IX., in the Consistory held March 15, 1875, created Arch-

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bishop McCloskey Cardinal Priest of the Holy Roman Church. The insignia of the high dignity were despatched to him, and the beretta was formally presented to him in St. Patrick's Cathedral. The cardinal soon after proceeded to Rome, where, with the usual ceremonies, he took possession of the church of Santa Maria supra Minervam, of which he bears the title.

On the death of the great Pontiff, Pius IX., Cardinal McCloskey was summoned to attend the Conclave. He set out for Europe in obedience to the call, but before he reached the Eternal City the voice of the Sacred College, guided by the Holy Ghost, had elected Cardinal Pecci, who assumed the name of Leo XIII.

Religion was progressing in his diocese. The Dominican Fathers came at last to open the church of St. Vincent Ferrer; the Capuchin Fathers took charge of German churches; the Reformed Franciscans founded an Italian church, while Brothers of Mary, Franciscan Brothers, Presentation Nuns, Sisters of Christian Charity, and Sisters of the Immaculate Heart of Mary came to aid the communities devoted to education and works of mercy. The Sisters of Charity met a want that New York had long felt, by opening a Foundling Asylum. The Little Sisters of the Poor opened houses for the aged poor; the Rev. Mr. Drumgoole founded a great institution for homeless boys, the Mission of the Immaculate Virgin, for which in time an imposing building was erected in the city and a farm acquired in the country. The Bon Secours Sisters came from France to nurse the sick in their homes, and soon found that the calls for their services demanded numbers of Sisters. Meanwhile the Catholic Union and its vigorous branch, the Xavier Union, united and strengthened the Catholic laity.

The magnificent cathedral of St. Patrick was at last completed, the finest ecclesiastical structure in America; it was dedicated on the 25th of May, 1879, by His Eminence Cardinal McCloskey, assisted by forty-two archbishops and bishops, with a pomp such as never had been witnessed in the United States.

The advanced age and increasing infirmities of the venerable cardinal called for the services of a coadjutor, and on the 1st of October, 1880, the Right Rev. Michael A. Corrigan, Bishop of

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Newark, was promoted to the archiepiscopal see of Petra and made coadjutor to the Archbishop of New York. In November, 1882, Cardinal McCloskey held a synod of his diocese, and soon after presided in a Provincial Council. When the Third Plenary Council assembled in Baltimore in November, 1884, His Eminence, owing to his advanced age and infirmities, was not summoned, and all regretted the absence of one whose long experience would have been so useful to the hierarchy gathered in the cathedral church of a Carroll, a Marechal, and a Spalding.

Cardinal McCloskey offered the sacrifice of the Mass for the last time on the feast of the Ascension, 1884, the exertion even for that solemn rite having become gradually too much for his waning strength. After that he was unable to read or write or take a single step without assistance. Sinking slowly, he bore with serenity the utter helplessness, looking patiently to the end, never murmuring or complaining. With the Hail Mary on his lips he expired October 10, 1885.

The funeral obsequies drew crowds which filled the vast cathedral, and no more impressive sight was ever witnessed in New York City.

In person Cardinal McCloskey was nearly six feet high, straight and thin; his features were regular, his brow lofty, his eye keen; his countenance calm and serious, inclining to sternness, but relieved by a pleasant expression which it almost always wore. The sensitiveness of his eyes gave portraits taken by the strong light of the camera a frown-like contraction between the eyes that was not habitual to him. He avoided all notoriety and parade, and sought to accomplish his high duties simply and thoroughly.

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MOST REV. MICHAEL A. CORRIGAN,

Second Bishop of Newark and Third Archbishop of New York.

Michael Augustine Corrigan was born in Newark, New Jersey, of Irish parents, August 13, 1839. While prospering in life, the family retained such piety and love for religion that three of the sons became priests, and a daughter a nun at Meaux, in France. Michael was sent in 1855 to St. Mary's College, Wilmington, but four years later entered Mount St. Mary's at Emmittsburg, where his ability and studious character won a high rank. When the American College at Rome, which had been founded by Pope Pius IX., was opened for students, Michael A. Corrigan was the first seminarian chosen and the first to enter. He was ordained in the Lateran Basilica, September 19, 1863, by Cardinal Patrizi, but prolonged his residence in Rome in order to pursue special studies and win his doctor's cap. On his return to Newark in July, 1864, Bishop Bayley, who had the highest esteem for his learning and piety, appointed him professor of dogmatic theology and Sacred Scripture in the seminary at Seton Hall. He soon became director of that institution and vice-president of Seton Hall College, and its president after the elevation of Dr. McQuaid to the see of Rochester. In his devotion to the cause of education Dr. Corrigan bent all his energies to render Seton Hall a college of the highest rank.

During the absence of Bishop Bayley at the Vatican Council in 1870 Dr. Corrigan was vicar-general and administrator of the diocese, discharging the onerous additional duties with singular prudence. When Bishop Bayley was promoted to the see of Baltimore Dr. Corrigan was elected Bishop of Newark on the 14th of February, 1873, and on the feast of Patronage of Saint Joseph (May 4) was consecrated in his own cathedral by His Grace Archbishop McCloskey, of New York, seventeen bishops being present, and was at once enthroned. He was the youngest member of the American hierarchy, but showed the maturity and experience of years. Retaining the presidency of the college to

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which he was so greatly attached, he devoted his mind to the increase of religion. His diocese was already a flourishing one, with 121 churches and mission stations, 116 priests, 57 parochial schools. He introduced the Jesuits, Dominicans, and Conventual Franciscans; established a Catholic Protectory for Boys at Denville, under the care of the Franciscan Brothers, a House of the Good Shepherd at Newark, and an hospital in charge of the Little Sisters of the Poor of St. Francis. Besides these orders engaged in active works of mercy, he wished to endow the diocese with a contemplative order, convinced that it would draw down blessings on all. The Dominican Nuns of the Perpetual Adoration from Lyons, France, came to fulfil his wish.

A diocesan synod held in 1878 renewed and extended the statutes previously promulgated by Bishop Bayley for the Church under his care. Meanwhile the Catholic schools received an impulse, so that towards the close of 1880 there were in New Jersey one hundred and fifty-three, with more than twenty-six thousand pupils. The churches had increased to one hundred and fifty, with forty stations, and the priests to one hundred and ninety-two.

The advanced age of Cardinal McCloskey made the appointment of a coadjutor a necessity, and, to the regret of the Catholics of New Jersey, Bishop Corrigan was, on the 1st of October, 1880, promoted to the see of Petra and made coadjutor to the Archbishop of New York with the right of succession.

In his new position the active part of the episcopal work soon devolved upon him—the visitation of the diocese, ordinations, confirmations, dedications. The Fourth Provincial Council and Fourth Synod of New York, were mainly directed by him, and for the use of such assemblies he prepared a useful manual. He was summoned to Rome as one of the archbishops whom the Holy See wished to consult in regard to the work of the proposed Plenary Council, and when that body met in November, 1884, he represented the diocese of New York.

On the death of his Eminence Cardinal McCloskey, Archbishop Corrigan became, on the 10th of October, 1885, third Metropolitan of the province of New York.

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DIOCESE OF OREGON.

MOST REV. FRANCIS NORBERT BLANCHET,

First Bishop and First Archbishop of Oregon.

Francis Norbert Blanchet was born in Canada, in the parish of St. Pierre, Rivière du Sud, on the 3d of September, 1795, and was educated at the Petit Seminaire, Quebec. After passing through the course of the Theological Seminary he was ordained priest by Archbishop Plessis, July 18, 1819. He spent some years on the mission at Richibouctou, and in 1828 was appointed curé, or parish priest, of Soulanges. He was parish priest of Les Cédres, in 1838, when Archbishop Signay, of Quebec, asked for priests in his diocese to undertake a mission in Oregon. Canadians, led to the shores of the Pacific by the great fur companies, had settled in Oregon, and after applying to Bishop Provancher, of Red River, for a priest, had, at his advice, as he was unable to help them, appealed to the successor of Laval. Rev. Mr. Blanchet responded to the call, and, having been appointed vicar-general for Oregon, set out with one priest, Rev. Modest Demers. They reached Fort Vancouver on the 24th of November, and Rev. Mr. Blanchet began the labors which were to occupy the rest of his life. He found Canadians to be attended, Indians ready for instruction to embrace the faith—a field not for one priest but for many. Other priests soon arrived, many Indians were converted, a college opened, and Father De Smet arrived from Europe with Jesuit Fathers for the Indian mission, and Sisters of Notre Dame from Namur to establish a school. By this time Oregon was a vicariate-apostolic, erected December 1, 1843, and Rev. Mr. Blanchet, who at this time received his bulls, returned to Canada and was consecrated Bishop of Drasa, July 25, 1845, by Right Rev. Dr. Bourget, assisted by Bishops Gaulin and Turgeon. He then proceeded to Rome, where he ex

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plained the position of the Territory; in view of the rapid settlement of Oregon, which seemed certain, Pope Pius IX. resolved to erect an archiepiscopal see with suffragans. Oregon City was made the see of the archbishop, and Wallawalla and Vancouver's Island, with six other places, established as bishoprics or districts. Thus Dr. Blanchet became in July, 1846, Archbishop of Oregon. He returned to his diocese in August, 1847, bringing eight secular and regular priests and seven Sisters of Notre Dame, besides several ecclesiastics After the consecration of Bishops Blanchet and Demers the First Provincial Council of Oregon was held in February, 1848. The diocese of Oregon had then ten secular priests, two Jesuits, and a community of Sisters. The discovery of gold in California diverted emigrants from Oregon, and even drew away much of the population of that Territory. Indian wars also tended to check emigration, a Protestant missionary having been killed, and another saved only by the heroic interference of a Catholic priest, whose only reward has been the most unblushing calumny from sectarian writers. Under these circumstances Oregon languished, religious communities left the diocese, and in 1855 Archbishop Blanchet visited South America, and subsequently Canada, to solicit aid. He attended the First and Second Plenary Councils of Baltimore, but most of his life was spent in his diocese as a zealous missionary, building up slowly the Church confided to him. In 1865, as Oregon City had made no progress, he removed to Portland. Infirmities began to weaken him in 1878, and the Right Rev. Charles J. Seghers, of Vancouver's Island, was made coadjutor. The diocese of Oregon had by this time grown. It had twenty-three priests, twenty-two churches, a college, nine academies, a hospital, an orphanage, and schools for a population of 20,000. The venerable archbishop soon after resigned the see and announced his retirement in a touching pastoral on the 27th of February, 1881. The patriarch of the Northwest remained at the scene of his lifelong labors, preparing for his last end. His strength gradually failed him, and he passed away painlessly on the 18th of June, 1883, closing a holy life with a most edifying death. As he had desired, he was interred in the cemetery of St. Paul amid the oldest Canadian settlement in Oregon.

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MOST REV. CHARLES JOHN SEGHERS,

Second Bishop of Vancouver's Island, Second Archbishop of Oregon.

Charles John Seghers was born at Ghent, Dec. 26, 1839. Like many devoted men of that truly Catholic country, he resolved to devote himself to the American mission. The poorest and most laborious diocese on the northern continent was his choice. Bishop Demers, of Vancouver's Island, placed him in his cathedral as one of the assistant priests, and till the death of that zealous pioneer prelate, Rev. Mr. Seghers labored with the utmost devotedness among the white and Indian population. He was finally made vicar-general, and became, on the death of Bishop Demers, administrator of the diocese. To fill the vacancy the choice of the Holy See was soon fixed on the humble and laborious priest. He was elected Bishop of Vancouver's Island, and was consecrated June 29, 1873. He assumed charge of the diocese, extending his missionary labors to the bleak Territory of Alaska.

When the veteran of the Pacific, the Most Rev. Dr. Blanchet, found that his advanced age and infirmities announced the close of his long labors, he selected Bishop Seghers as his coadjutor, and in 1878 that prelate was transferred to the archbishopric of Emesa and made coadjutor. He reached Portland on the 1st of July, 1879, and was received by the venerable founder of the diocese. He aided him so acceptably that in February, 1881, the aged archbishop resigned the see, and the whole burden devolved on Mgr. Seghers. He was soon called to officiate on the funeral of his predecessor, whose zeal and virtues he imitates. He went to Rome in 1873 and remained in Europe for the interests of his diocese. When Bishop Brondel was transferred to Montana, and none of the clergymen selected for the vacant see seemed willing to accept that laborious and straitened position, Archbishop Seghers applied to the Holy Father to be restored to the diocese of Vancouver's Island, as another could be more readily found for the see of Oregon.

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He attended the Third Plenary Council of Baltimore in November, 1884, after having taken part in the assembly in Rome during the preceding year. Then, his resignation having been accepted, he was made Archbishop Bishop of Vancouver's Island.

MOST REV. WILLIAM H. GROSS,

Fifth Bishop of Savannah and Third Archbishop of Oregon.

William H. Gross was born in the city of Baltimore on the 12th of June, 1837, his parents being also natives of that city. On his father's side he was descended from an Alsatian family who came to this country while Maryland was still a British colony; on his mother's side his family was Irish. Their son was for many years a student in St. Charles' College, the preparatory seminary of the diocese of Baltimore. Feeling a vocation for the religious state, he entered the novitiate of the Redemptorist order at Annapolis on the Feast of the Annunciation, 1857. After his novitiate and theological course he was ordained priest by Archbishop Kenrick, March 21, 1863, in the Redemptorist church, Annapolis. The young priest was immediately employed by his superiors in attending the numerous wounded soldiers in the military hospitals around Annapolis, and he also preached to the soldiers in the camp of paroled prisoners near that city. He was also directed to do all in his power to infuse some clear religious ideas into the minds of the neglected negroes. From the year 1864 he was assigned by his superiors to a band of the Redemptorist Fathers engaged in giving missions in all parts of the country, reviving faith in the tepid by clear and forcible sermons, and by assiduous and careful guidance in the confessional. In these missions Father Gross was recognized as a talented and able religious. He was attached to St. Alphonsus' Church, in New York City, for five years, and then became superior at the church of his order in Boston. In 1873 he was elected to the see of Savannah,

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and, having received consecration on the 27th of April, was installed by his predecessor.

Bishop Gross has done much to spread the Gospel among the colored population, the Benedictines and Priests of St. Joseph having come to labor in a field which has not yet gladdened the patient missionaries with remarkable results. Deeming schools almost the only successful means of saving the poor colored people, he bent every effort to establish them wherever possible.

When Archbishop Seghers resigned the see of Oregon in 1884 Bishop Gross was promoted to the vacant metropolitan throne.

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DIOCESE OF PHILADELPHIA.

RIGHT REV. MICHAEL EGAN,

First Bishop of Philadelphia.

MICHAEL EGAN was born in Ireland, and at an early age entered the Franciscan Order. He came to the United States in 1802, and was received into the diocese of Baltimore by Bishop Carroll, who stationed him at Lancaster, Pennsylvania, as assistant to the Very Rev. Mr. de Barth. He soon became pastor of St. Mary's Church in Philadelphia. Dr. Carroll had recognized in him a learned, modest, and humble priest, who maintained, though alone and far from a convent of his order, the true spirit of St. Francis. One great desire that animated him was to establish the Order of Friars Minor in the United States, and on the 29th of September, 1804, he obtained an apostolic rescript authorizing him to erect here a Franciscan province. On the division of the diocese of Baltimore and the creation of the see of Philadelphia Father Egan was recommended for its first bishop, and was appointed April 8, 1809. The bulls did not arrive till late in the following year, and it was not till October 28, 1810, that he was consecrated in the cathedral of Baltimore. Archbishop Carroll had as a preliminary step required that a suitable income should be secured to the bishop, but Dr. Egan, soon after arriving and selecting St. Mary's Church as his cathedral, found himself at the mercy of trustees, who made his life a martyrdom. His diocese contained fourteen priests, eleven being Jesuits and Augustinians. He labored to increase the churches and clergy, but his infirm health and the constant opposition of factious men paralyzed his efforts and hastened his end. He died on the 22d of July, 1814.

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RIGHT REV. HENRY CONWELL,

Second Bishop of Philadelphia.

HENRY CONWELL was born in the diocese of Armagh, Ireland, about the year 1748, and, full of the spirit of faith, studied for the priesthood amid all the dangers of the penal laws. He was ordained in 1776, and as curate and parish priest labored in his native diocese with all zeal. His merit raised him to the position of vicar-general, and on the vacancy of the see his name was one of those sent on to Rome. When experienced priests declined the appointment to the see of Philadelphia Dr. Conwell was nominated, and, accepting the bulls, received consecration in London in 1820. He came immediately to Philadelphia, and, notwithstanding his advanced age, began a visitation of his diocese. At St. Mary's Church, Philadelphia, he found a priest who had been received during the vacancy of the see. This clergyman's credentials were not satisfactory to Bishop Conwell, but his attempt to remove him was resisted by the trustees of the church, who opposed the bishop even after the unfortunate priest had apostatized. Philadelphia became rent with a schism that was fatal to religion and caused many to lose the faith. After years of strife Dr. Conwell relinquished the control of the diocese to the Very Rev. William Matthews, who had been appointed administrator, and proceeded to Rome, to which city he had been summoned in 1827. He was urged, for his own peace and that of the diocese, to resign the see, but declined and returned to Philadelphia. When the First Provincial Council of Baltimore met in 1829 Bishop Conwell attended, but took no active part. By the judgment of that body a coadjutor was recommended, and the Holy See appointed Right Rev. Francis Patrick Kenrick, who assumed the administration. Bishop Conwell gradually lost his sight, and was thus prevented from performing any episcopal duty. His life was prolonged, however, for many years, and he died at St. Joseph's Church, April 22, 1842, at the age of ninety-four.

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RIGHT REV. JOHN NEPOMUCENE NEUMANN,

Third Bishop of Philadelphia.

JOHN NEPOMUCENE NEUMANN was born in Prachatitz, Bohemia, March 28, 1811, his father, Philip, a native of Obernburg, in Bavaria, having married and settled there. Trained by a pious mother in devotion to Mary, John lost none of his fervor in his studies there and at Budweis. A solid rather than a brilliant scholar, he entered the seminary at Budweis and completed his course at Prague. Resolved to devote himself to the American mission, he left his home in February, 1836, to offer his services to the Bishop of Philadelphia, little dreaming that he was himself to die in that office. Circumstances, however, led him to New York. Having been received by Bishop Du Bois, he was ordained in New York and sent to Williamsville, in the western part of the State. A parish of fifty miles here devolved on him, but he discharged his duties with scrupulous fidelity. He had long yearned to enter the religious state, and at last, with the consent of Bishop Hughes, joined the Redemptorists in 1840. In Baltimore, New York, Philadelphia, and Rochester his labors bore fruit. He became superior at Pittsburgh, and in 1846 provincial of his order. On the promotion of Bishop Kenrick to the see of Baltimore Father Neumann was appointed Bishop of Philadelphia, peremptory orders requiring him to accept the bulls. He was consecrated on Passion Sunday, 1852, by Archbishop Kenrick. The diocese of Philadelphia had, under the able rule of his predecessor, attained great prosperity. Although the western part had been assigned to the new see of Pittsburgh, the diocese of Philadelphia contained more than a hundred churches and priests. Bishop Neumann made visitations, encouraged the erection of churches, stimulated the establishment of parochial schools. He held synods to give his clergy strength, renewing the constitutions already in force. In the councils of Baltimore in 1852 and 1855 Dr. Neumann edified his brethren in the episcopate by his learning and sound, practical experience. After visiting Rome at the time of the definition of the dogma of the

Immaculate Conception he asked to resign his see and return to the religious life, which was his choice. The Rev. James F. Wood was appointed coadjutor, and Bishop Neumann, submitting to the will of the Pope, retained his see. He set out to attend some business on the 5th of January, 1860, but was struck down in the street; he sat down on the nearest steps and expired. His native city erected a statue of him, the inscription styling him a "Servant of Mary." His virtues were of so extraordinary character that he was invoked by many after his death, and in 1884 steps were taken to introduce the process of his canonization.

MOST REV. JAMES FREDERIC WOOD,

Fourth Bishop and first Archbishop of Philadelphia.

James Frederic Wood was born in Philadelphia, April 27, 1813, of a family which had adopted the belief of the Unitarians. His parents came from England in 1809, and, after he had acquired the rudiments in Philadelphia, sent him, at the age of twelve, to the school of St. Mary de Crypt in Gloucester, where he remained five years, completing his education in Philadelphia. In November, 1827, he became clerk in the United States Branch Bank in Cincinnati, and rose to important positions. In 1833 he entered the Franklin Bank in that city, of which, three years subsequently, he became cashier. During this period his mind turned to more serious things than finance. The truth of the Catholic doctrines became clear to him, and he was baptized by Archbishop Purcell, April 7, 1836. In September of the ensuing year he resigned his position and entered the College of the Propaganda at Rome as a student. After seven years of serious study he was ordained, March 25, 1844, by Cardinal Fransoni, Prefect of the Propaganda. On his return to Cincinnati in October he was appointed assistant at the cathedral, and for nearly ten years was a laborious priest in that capacity. He was then

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pastor of St. Patrick's till he was selected as coadjutor to Bishop Neumann, of Philadelphia. On the 26th of April, 1857, he was consecrated by Archbishop Purcell Bishop of Antigona. The financial affairs of the Philadelphia diocese were soon reduced to order by him, and the great works of the diocese placed on a safe footing for their speedy completion. By the death of Bishop Neumann in January, 1860, Bishop Wood succeeded to the see and to the whole burden of the episcopate. He completed the cathedral of St. Peter and St. Paul, which was dedicated, November 20, 1864, with great solemnity, a medal struck to commemorate the event being the only fine numismatic work of art the Church has given in this country. To meet the wants of educational and charitable institutions he introduced the Sisters of the Good Shepherd, Servants of the Immaculate Heart of Mary, Sisters of the Third Order of St. Francis, the Little Sisters of the Poor, and developed the work of the Sisters of the Holy Child Jesus. He established a Catholic Home for Destitute Orphan Girls and enlarged St. Vincent's Orphan Asylum.

In 1862 he attended the canonization of the Japanese Martyrs in Rome, and in 1867 the centenary of St. Peter. He was present at the opening of the Vatican Council, and took part in its sessions till a severe illness compelled him to return home; he left his recorded vote in favor of a distinct declaration of the infallibility of the Sovereign Pontiff when defining *ex cathedra*. In 1868 the diocese of Philadelphia was reduced by the erection of the dioceses of Harrisburg, Scranton, and Wilmington. On the 15th of February, 1875, Dr. Wood was made Archbishop of Philadelphia, and a new ecclesiastical province was formed, the Bishops of Pittsburg, Harrisburg, Scranton, and Wilmington being his suffragans; Allegheny, which received a bishop in 1876, being then added. After taking part in the Second Plenary Council of Baltimore he celebrated in 1882 the silver jubilee of his episcopal consecration. One of the great acts of his later life was the erection of the fine seminary of St. Charles Borromeo at Overbrook, formally opened September 16, 1871.

In the early part of the year 1883 the aged archbishop was attacked with that fatal malady, Bright's disease of the kidneys, and in June the case became critical. He at once appointed

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Vicar-General Walsh administrator, and, making a solemn profession of faith in the presence of his physicians and members of the clergy, moving all to tears, he received the last sacraments and prepared to meet his end. He expired on the 20th of June, shortly after eleven o'clock at night.

MOST REV. PATRICK JOHN RYAN,

Second Archbishop of Philadelphia.

Patrick John Ryan was born in Cloneyharp, near Thurles, in the county of Tipperary, Ireland, in 1831, of a pious and worthy family of farmers. He lost his father, Jeremiah, at an early age, but his mother placed him at the school of the Christian Brothers in Thurles, where he studied diligently. Showing a decided vocation for the priesthood, he was sent to a classical school in Dublin, where his talents and industry soon attracted attention, and he was selected to read the address of the school to Daniel O'Connell, then in prison. Young Ryan entered Carlow College to study for the priesthood as an ecclesiastic of the diocese of St. Louis, to which he had offered himself. In his course of philosophy, theology, and canon law he showed more than ordinary abilities, and essays which he contributed to periodicals attested his talent in presenting the knowledge he had acquired in an attractive form. Having received deacon's orders, he came to St. Louis in 1853, not having yet attained the age requisite for the priesthood. After a short stay in the seminary at Carondelet he was ordained by the archbishop in 1854 and stationed at the old cathedral. He was made pastor of the church of St. John the Evangelist, and vicar-general of the diocese some years later. Accompanying the archbishop to Rome in 1868, he preached the Lenten sermons in that city, winning the highest admiration for his learning and eloquence. When the venerable archbishop sought a coadjutor the Very Rev. P. J. Ryan was elected Bishop of Tricomia, February 15, 1872, and was conse-

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crated on the 14th of April. After discharging for twelve years much of the diocesan work at St. Louis, and earning the reputation of a most eloquent and able bishop, he was, in 1884, transferred to the see of Philadelphia. His reception in that city was an ovation unparalleled in the history of the Church in this country. He attended the Third Plenary Council of Baltimore in November, 1884, preaching with his wonted eloquence the opening sermon on "The Church in her Councils."

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DIOCESE OF ST. LOUIS.

RIGHT REV. JOSEPH ROSATI,

First Bishop of St. Louis.

JOSEPH ROSATI was born at Sora, in Italy, January 30, 1789, of a respectable and pious family. After his studies he entered the novitiate of the Priests of the Mission at Rome, and made his theological course at Monte Citorio under the apostolic Father de Andreis, and after his ordination was frequently his companion. When Bishop Du Bourg visited Rome in 1815 to obtain priests for the diocese of Louisiana, Father de Andreis was selected as one of the missionaries. He at once wrote to Father Rosati, asking him to join them if he wished. Father Rosati at once resolved to go; he made the journey to Toulouse, and, accompanying Father de Andreis thence to Bordeaux, embarked June 12, 1816. They reached Baltimore after a voyage of six weeks, and proceeded to Bardstown, where they set to work to learn English. Father Rosati the next year began his labors by a mission at Vincennes, and then proceeded to St. Louis. When the first log seminary of the Lazarists was established at the Barrens, Father Rosati was made superior, manfully meeting all the poverty and hardships incident to a new institution on the frontier. In 1820 he became superior of the Lazarists in this country, and three years afterwards opened a college, never ceasing constant missionary work amid all his other responsibilities. With the increasing community under his direction, Dr. Rosati did much to give Catholicity order and life in Missouri. Bishop Du Bourg, seeking a division of his diocese, proposed Father Rosati as vicar-apostolic of Florida; but the Lazarist declined the appointment, preferring to remain at his post in Missouri. In 1823 he was appointed coadjutor to Bishop Du Bourg, and it

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was ordained that in 1826 a see should be established at New Orleans and another at St. Louis, Bishop Du Bourg to select which he preferred, the other to be filled by his coadjutor. Father Rosati was accordingly consecrated Bishop of Tenagra on the 25th of March, 1824, but continued to reside in Missouri. On the resignation of Bishop Du Bourg he administered the diocese till he was made first Bishop of St. Louis in 1827, and a new bishop was consecrated for New Orleans. Able at last to devote himself to the diocese of St. Louis, he aided the Jesuit Fathers in their good work and the Ladies of the Sacred Heart, introduced the Sisters of Joseph, Visitation Nuns, and Sisters of Charity, thus endowing Missouri with communities for education and works of mercy. He began a cathedral, and by his energy soon had a large and elegant edifice, which was dedicated with great pomp in October, 1834, five bishops taking part in the ceremony. Bishop Rosati held a synod of his clergy in 1839, adopting wise statutes. Though not in the province of Baltimore, he took part in the first four Provincial Councils held in that city. After the close of the fourth council, in 1840, he visited Rome, and the Sovereign Pontiff then confided to him a mission to the republic of Hayti to arrange for the re-establishment of episcopal sees in that island. Meanwhile he had obtained the appointment of the Rev. Peter Richard Kenrick as coadjutor, and, returning to the United States, consecrated him at Philadelphia. Bishop Rosati then proceeded to Hayti, where his negotiations were most successful, and the terms of a concordat were agreed upon, which was to be signed at Rome by a Haytian envoy. After confirming a great number in Hayti he set out for Rome to make his report to Pope Gregory XVI. He was seized with a serious illness in the Eternal City, but, recovering, set out for his diocese by the way of Paris. There his disease returned, and his physicians counselled a return to Rome. He reached it only to die on the 25th of September, 1843. Bishop Rosati was eminent for his holy life, his zeal as a priest, his successful administration as a bishop, his learning, his eloquence. He built up the diocese from a very slender beginning, organized the Indian missions, and extended the work of the Church beyond the Rocky Mountains.

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MOST REV. PETER RICHARD KENRICK,

Second Bishop and first Archbishop of St. Louis.

The Most Rev. Peter Richard Kenrick, a younger brother of Francis Patrick, Bishop of Philadelphia and Archbishop of Baltimore, was born in Dublin August 17, 1806. At the close of his studies the piety instilled into him from his youth led him to embrace the ecclesiastical state. He entered the seminary and was ordained priest.

Coming to the United States, to which his brother had been sent from Rome, he was in 1833 received into the diocese of Philadelphia and became assistant at the cathedral, and in 1835 pastor. His learning and abilities led to his selection as superior of the diocesan seminary, in which he filled also the chair of dogmatic theology. As vicar-general he aided greatly in reorganizing the diocese; become thus widely known, he was chosen by Bishop Bruté, of Vincennes, as his theologian at the Third Provincial Council of Baltimore. When Rev. Father Timon declined the appointment of coadjutor of St. Louis, Bishop Rosati selected the Very Rev. Mr. Kenrick, "whose apostolic zeal," he declared, "had been so conspicuous, and to whose merits all the prelates of the American Church had on several occasions given honorable testimony." An express command of the Sovereign Pontiff precluded every way of shrinking from the dignity to which he had been called. Submitting to an honor he had not sought, he was consecrated Bishop of Drasa by Dr. Rosati, assisted by Bishop Francis P. Kenrick and Bishop Lefevere, in St. Mary's Church, Philadelphia, on St. Andrew's day, November 30, 1841. Bishop Rosati proceeded to Hayti, to which he had been sent by the Holy See, and Bishop Kenrick repaired to St. Louis to assume the administration of the diocese during his absence. Bishop Rosati never returned to Missouri; his health failed, and he died at Rome September 25, 1843, when the Right Rev. Dr. Kenrick succeeded to the see of St. Louis. From his arrival in the diocese he had given an impulse to all good works. He encouraged the building of churches, and, with far-seeing wisdom,

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MOST REV. WILLIAM H. GROSS, D.D.

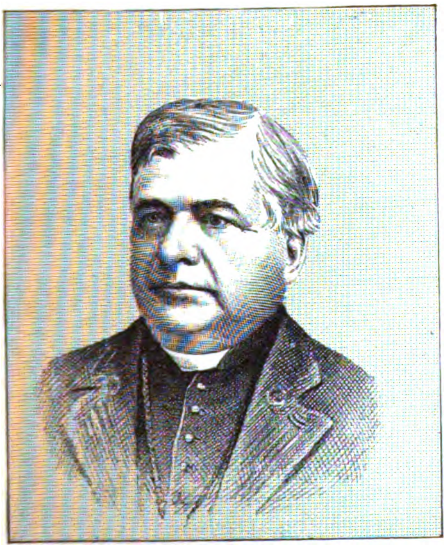
Born in Baltimore, June 12, 1837.

Ordained March 21, 1863; Consecrated Bishop of Savannah, April, 27, 1873; promoted to Oregon City, 1884.

MOST REV. P. R. KENRICK, D.D.

Born in Dublin, August 17, 1806.

Consecrated Bishop of Drasa, and Coadjutor of St. Louis, Nov. 30, 1841; Bishop of St. Louis, Sept. 25, 1843; created Archbishop, 1847.



MOST REV. J. B. SALPOINTE, D.D.

Born in France, Feb. 22, 1825.

Consecrated Bishop of Doryla and Vicar-Apostolic of Arizona, June 20, 1869; Coadjutor of Santa Fe, June 8, 1884, succeeded 1885.

MOST REV. PATRICK W. RIORDAN, D.D.

Born August, 27, 1841.

Ordained in 1865; Consecrated Bishop of Cabasa, and Coadjutor of San Francisco, Sept. 16, 1883; Archbishop of San Francisco, 1884.

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erected some where not a house was to be seen, but where thriving towns soon gathered. He gave a series of lectures on the doctrines of the Church which attracted general attention, and established *The Catholic Cabinet*, a magazine to diffuse religious knowledge among his flock. The diocese of St. Louis, when Dr. Kenrick reached it, embraced the States of Missouri, Arkansas, half of Illinois, and the Territories now constituting Kansas, Nebraska, and Indian Territory, with all east of the Rocky Mountains. The city of St. Louis had six churches and chapels, a theological seminary, a university, convent of the Sacred Heart, two asylums, four free schools, and 16,000 Catholics out of a population of 30,000. The diocese contained 65 churches and 74 priests, and had several Indian missions. The erection of the sees of Little Rock in 1843, Chicago in 1844, of the vicariates-apostolic of Indian Territory and of Nebraska in 1851, of St. Joseph in 1868, and of Kansas City in 1880, have in his time reduced his diocese greatly, so that in 1885 it comprises only the eastern portion of the State of Missouri.

Bishop Kenrick introduced the Brothers of the Christian Schools, the Sisters of St. Joseph, and other orders to aid in education or works of mercy. In 1847 Pope Pius IX. made St. Louis an archiepiscopal see, to which the bishops of Dubuque, Nashville, Chicago, and Milwaukee were assigned as suffragans. Archbishop Kenrick held a synod of his diocese in 1850, and in September, 1855, convened the First Provincial Council of St. Louis, which was attended by the bishops of the sees already named, and of those of Santa Fé and St. Paul, who had also been made suffragans, and by the vicar-apostolic of Indian Territory. A second council was held in September, 1858. Both by their wise provisions bear testimony to the zeal and prudence of Archbishop Kenrick. During the civil war the State became a battle-field; the citizens were divided in their sympathies, and bitter feelings prevailed. The archbishop, with his clergy and religious, was unremitting in attending all, especially the sick and wounded, without distinction; but Catholics suffered from the petty fanaticism of bigots in temporary power. At the close of the war a new constitution, carried by excluding thousands of citizens from the polls, forbade any bishop, priest, or religious to preach, officiate, or teach, unless a test oath of a stringent charac-

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ter as to men's very thoughts was first taken. Archbishop Kenrick, in a circular, directed his clergy not to take it, and several priests and Sisters were indicted under the shameful provision before the Supreme Court declared its nullity.

Archbishop Kenrick took an active part in the three Plenary Councils held at Baltimore, and at the Vatican Council was one of those who opposed the definition of the infallibility of the Pope as unnecessary and dangerous to the peace of the Church. His arguments show the full liberty of discussion given in the Œcumenical Council, and his prompt acceptance of the dogma when defined gave his character new lustre. To aid him in the administration of his diocese he obtained, in 1857, a coadjutor in the person of the Right Rev. James Duggan, who became Bishop of Chicago two years after, and at a later period in the person of Patrick John Ryan, who was consecrated Bishop of Tricomia, April 14, 1872. Dr. Ryan was the eloquent and trusted assistant of the venerable archbishop till he was transferred to the see of Philadelphia in 1884.

In 1876 the Catholics of St. Louis celebrated the centenary of the erection of the first church in their city.

The progress of the diocese under the care of Archbishop Kenrick may be seen in its condition in 1885, when it contained 254 priests, 40 ecclesiastical students, 216 churches and chapels. The religious orders are well represented: Lazarist Fathers direct the theological seminary and a college; the Jesuits have the university; the Christian Brothers a college; Redemptorists and Franciscan Fathers labor chiefly among the Germans. There are academies conducted by the Ladies of the Sacred Heart, Visitation Nuns, Sisters of Loretto, Ursulines, and Sisters of St. Joseph; Carmelite Nuns follow their contemplative life; Sisters of the Good Shepherd reclaim the fallen; Sisters of Charity and of Mercy minister to all human miseries and care for the orphan; the Servants of the Divine Heart attend the sick at their homes. There are orphan asylums; a Protectorate for Boys; 88 parochial schools, with 17,180 pupils, conducted by Christian and Franciscan Brothers, Ladies of the Sacred Heart, Sisters of Notre Dame, St. Joseph, the Precious Blood, Christian Charity, St. Francis, Oblates of Mercy, Sisters of Loretto; and the total population of the diocese is estimated at 196,000.

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DIOCESE OF SAN FRANCISCO.

RIGHT REV. FRANCIS GARCIA DIEGO, O.S.F.,

Bishop of the Two Californias.

When California was reached by the Jesuit missionaries who founded their reductions of converted Indians in the lower peninsula, and little Spanish settlements grew up near the crosses they planted, jurisdiction over the peninsula was claimed by different sees; but the distance and difficulty of travel prevented any bishop from visiting it. Ultimately the superior of the mission was made a prefect-apostolic by the Holy See, with power to confer the Sacrament of Confirmation. A similar power was conferred upon the venerable Franciscan Father Juniper Serra when he founded the missions in the Upper Province. At the solicitation of the Mexican government the Two Californias were erected into a diocese by Pope Gregory XVI in 1840. Father Francis Garcia Diego y Moreno, the first bishop, was born at Lagos, in the State of Jalisco, and pursued his course of Latin, rhetoric, and philosophy at Guadalajara, and entered the order of St. Francis in the Apostolical College at Zacatecas. Here he was ordained about the year 1824, and became master of novices and vicar. As a missionary he was distinguished for his strict observance of his rule, his eloquence and zeal. In 1832 he was appointed prefect of the California mission, and made Santa Clara his abode. The grand missions, that once numbered more than thirty thousand Catholics, were sinking under the Mexican misgovernment which had robbed them and turned the Indians adrift. The prefect did all in his power to save these Catholic Indians and animate them to persevere. Even the Pious Fund of California for the support of the missions was seized and its income withheld, so that Fathers died of actual starvation. Father Garcia went to Mexico to endeavor to obtain redress for all

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these evils, but was detained at Zacatecas by duties conferred on him in his order. Meanwhile he was appointed bishop, and accepted only on a solemn promise from the Mexican government that the income of the Pious Fund should be restored, and because the salary promised him would support several missionaries. He was consecrated bishop October 4, 1840, but the preliminaries to his taking possession of his diocese were prolonged so that he did not reach San Diego, which was named in the bull as his residence, till December, 1841. He found the desolation complete, most of the missions in ruins and abandoned, the fertile mission lands and vineyards, with the herds of cattle, seized, the Indians reduced to about four thousand and utterly destitute. Obtaining all the aid he could, the good bishop traversed the province, endeavoring to save his flock. He began a seminary at Santa Ynez, having obtained at last a grant of thirty-five thousand acres. As San Diego was in ruins, he took up his residence at Santa Barbara. He was not, however, permitted by Providence long to survive; his health failed in 1845, and on the night of April 13 in the ensuing year he died piously amid his faithful missionaries. His remains were interred in the church at Santa Barbara.

MOST REV. JOSEPH SADOC ALEMANY, O.S.D.,

First Bishop of Monterey and First Archbishop of San Francisco.

Joseph Sadoc Alemany was born in 1814 in Vich, a city in the province of Catalonia which has sent many zealous missionaries to America. After making his primary studies young Alemany entered the Dominican Order at the age of fifteen. Upon completing his theological course at a very early age he was ordained at Viterbo in 1837 by Bishop, afterwards Cardinal, Pianetto. The young priest was then made sub-master of novices at Viterbo, and, having been summoned to Rome, was an assistant to the rector of the church of Santa Maria sopra Minerva till the year 1841, when he solicited the American mis-

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sion. Soon after reaching St. Joseph's Convent in Ohio Father Alemany was sent to Tennessee at the request of Bishop Miles, and began his missionary career in Nashville, but was soon assistant at Memphis, aiding to erect the first Catholic church in that city. He remained in this severe mission, attending the few Catholics scattered over a large district, till 1847, when he was elected provincial and returned to Ohio. Having gone to Rome in 1850 to attend a General Chapter of the order, he was appointed Bishop of Monterey, the Rev. Mr. Montgomery having declined the nomination. He was consecrated by Cardinal Franzoni in the church of San Carlo, June 13, 1850, and set out for his diocese, taking with him Father Vilarrasa to found a convent of Friar Preachers, and Mother Mary Goemare to establish one of Dominican Nuns. A new population of American and other English-speaking people had by this time flocked into California, including many Catholics, so that Bishop Alemany had to provide priests for Spanish, English, and Indian tongues. The new population was in the more northerly districts, San Francisco growing rapidly to be a great city. Bishop Alemany had few priests, few churches, no institutions for charity or education. The abundant provision which the Spanish monarchs and pious Catholics in their day had made for the maintenance of religion was gone. The year before his consecration a little wooden shanty had been reared as the first Catholic church in San Francisco. The year of his arrival the two priests there had to cope with the cholera, and the priest at Sacramento, Father Anderson, a native of Elizabeth, N. J., and a convert, died while attending the sick. In 1852 the bishop attended the First Plenary Council, and exerted himself to procure priests and religious, and succeeded to some extent, obtaining several Sisters of Charity from Emmittsburg, two of whom died on the way. The others courageously went on, and soon opened an asylum for the many orphans.

The extent of California and the diversity of population called for a division of the diocese of Monterey. In July, 1853, San Francisco was erected into an archiepiscopal see, to which Dr. Alemany was transferred, and Bishop Amat succeeded him at Monterey. The archbishop then devoted him wholly to the

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wants of the increasing flock. Presentation Nuns and Sisters of Mercy came; a diocesan seminary was begun under Rev. Dr. Eugene O'Connell; the cathedral was completed and dedicated. As cities and towns grew up a new division of the diocese became necessary, and in 1860 the Holy See set off the northwestern portion of the diocese as the vicariate-apostolic of Marysville, and the northeastern as that of Colorado. By this time the Jesuit Fathers who had entered the diocese had founded their college at Santa Clara; academies and parochial schools were increasing in number and efficiency. Reduced as the diocese has been, the 15 priests and 24 churches of California in 1850 have developed, in the diocese of San Francisco alone, in 1884 to 128 churches and 175 priests, with a seminary, 6 colleges, 18 academies, and 200,000 Catholics; with Jesuits, Dominicans, Marists, Brothers of the Christian Schools, Presentation, Ursuline, and Dominican Nuns, Sisters of Charity, of Mercy, of Notre Dame, of the Holy Names.

Archbishop Alemany was one of the Fathers of the Third Plenary Council of Baltimore, and delivered a Latin sermon to the clergy on the virtues that should adorn the priesthood. Soon after its close he resigned his see and returned to his order.

MOST REV. PATRICK W. RIORDAN,

Second Archbishop of San Francisco.

Patrick William Riordan was born August 27, 1841, and was taken by his parents to Chicago in his seventh year. He made his studies at the university of St. Mary's of the Lake, and, feeling himself called to the ecclesiastical state, asked to be received as a seminarian. His talents led to his being sent to the American College at Rome, but, having suffered greatly from malaria, he left Rome and completed his course in Paris

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and Louvain. He was ordained in Belgium in 1865 by Cardinal Sterckx, and after his return to the United States was appointed in 1866 professor of ecclesiastical history and canon law in the theological seminary of St. Mary's of the Lake at Chicago; the next year he filled the chair of dogmatic theology. From 1868 to 1871 he was in the active discharge of missionary duties at Joliet, after which he was appointed rector of St. James' Church in the city of Chicago. Here he gave all his energy to the spiritual good of his people, upholding and extending the parochial schools under the Sisters of Mercy. His abilities and zeal marked him as one destined to render great services to the Church.

While pastor of St. James' Church in 1883 he received the notification of his appointment as titular Bishop of Cabasa, and coadjutor, with the right of succession, to the Most Rev. Archbishop Alemany, of San Francisco. He was consecrated in St. James' on Sunday, September 16, 1883, by Archbishop Feehan. Bishop Riordan reached San Francisco on the 6th of November, and was received by a delegation, who conveyed him to the residence of the archbishop.

Archbishop Riordan at once, by visitations and otherwise, relieved Archbishop Alemany of many of the heavier burdens of the episcopate, and took part with Archbishop Alemany in the great Plenary Council of 1884. By the resignation of that venerable prelate he became the second archbishop of San Francisco.

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DIOCESE OF SANTA FÉ.

MOST REV. JOHN B. LAMY,

First Bishop and First Archbishop of Santa Fé.

JOHN BAPTIST LAMY was born in 1814 in Auvergne, France, and came, after his ordination, to the United States to give his services to the cause of religion. In 1839 he was stationed at Sapp's Settlement, Ohio, afterwards called Danville, where he erected a fine church dedicated to St. Luke; the next year he was attending also Mount Vernon and a German settlement at Newark, obtaining sites for churches, and in the former had already begun a large and handsome edifice, which he completed only to see it destroyed by fire; but he set to work to rebuild it, extending his missions to Millersburgh, in Licking County. In this field he labored till about 1848, when he was appointed pastor of St. Mary's Church, Covington, Ky., then in the diocese of Cincinnati. When the province of New Mexico was acquired by the United States religion had greatly declined among its inhabitants. No bishop had visited New Mexico for eighty years; the Franciscans who had ministered for centuries to the Spaniards and Indians had been removed; schools had ceased. The Holy See, to remedy the evils, formed the territory into a vicariate-apostolic, and the Rev. John Baptist Lamy was consecrated Bishop of Agathonica, November 24, 1850. The territory contained sixty thousand whites and eight thousand Indians, with twenty-five churches and forty chapels. Bishop Lamy endeavored to obtain exemplary priests to revive the faith of the neglected flock. Sisters of Loretto opened an academy with the commencement of the year 1853. On the 29th of July in that year the see of Santa Fé was erected, and Dr. Lamy was elected the first bishop. He visited Europe to obtain aid, and returned with four priests, a deacon, and two subdeacons. He soon after obtained

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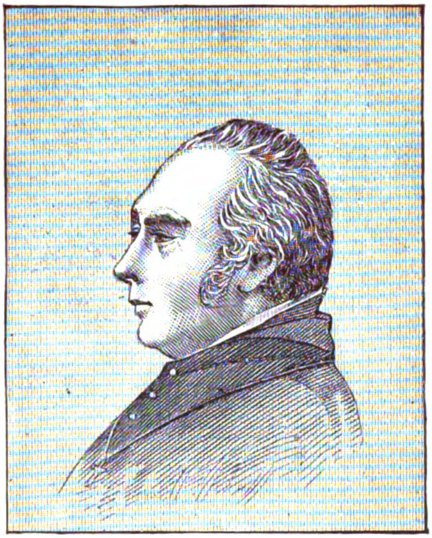
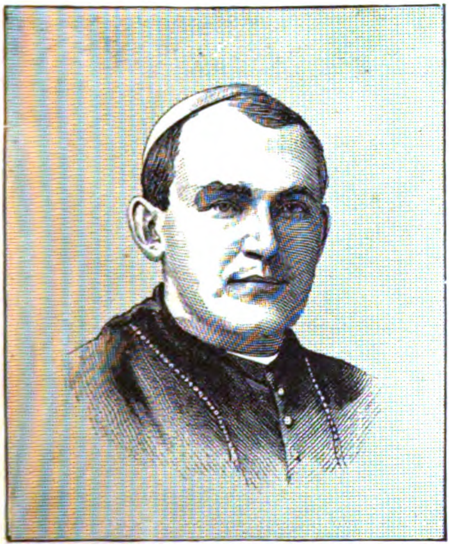
RT. REV. BENEDICT JOSEPH FLAGET.
Born at Contournat, in Auvergne, France, Nov. 7, 1763.
First Bishop of Bardstown and Louisville; Consecrated Nov. 4, 1810; died Feb. 11, 1850.



RT. REV. JOHN ENGLAND.
Born at Cork, Ireland, Sept. 23, 1786.
Ordained Oct. 10, 1808; first Bishop of Charleston; Consecrated Sept. 21, 1820; appointed Vicar-Apostolic of Santo Domingo, March 15, 1833; died April 11, 1842.



RT. REV. JOHN VERTIN, D.D.
Born at Rudolfswerth, Austria, July 17, 1844.
Ordained Aug. 31, 1865; Consecrated Bishop of Marquette, Sept. 14, 1879.

MOST REV. J. B. LAMY, D.D.
Born in Auvergne in 1814.
Consecrated Bishop of Agathonica and Vicar-Apostolic of New Mexico, Nov. 24, 1850; Bishop of Santa Fe, July 29, 1853; created Archbishop, 1875; resigned 1885.

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Brothers of the Christian Doctrine, who in time founded a college; Sisters of Charity for hospitals and asylums; and in 1867 Jesuit Fathers, who opened a college at Las Vegas and established a Catholic journal. In 1875 the see was made archiepiscopal, with Dr. Lamy as archbishop. In 1885 the diocese contained 34 parish churches, 203 chapels regularly attended, 56 priests, with 111,000 Catholics of Spanish origin, 3,000 English-speaking Catholics, and 12,000 Pueblo Indians. One of Archbishop Lamy's great labors has been to defeat the government proselytizing schemes which aimed at converting the Catholic Pueblo Indians to Protestantism.

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MOST REV. JOHN B. SALPOINTE,

Second Archbishop of Santa Fé.

John B. Salpointe was born in France on the 22d of February, 1825, and made his classical studies in the preparatory seminary of Agen in the Department of Creuse, and of Clermont in that of Puy de Dôme. After passing through a thorough theological course at the seminary of Clermont Ferrand he was ordained priest December 21, 1851. He spent three years in the parochial exercise of the sacred ministry, and five more as teacher in the preparatory seminary of Clermont. He left his native land to devote himself to the missions of New Mexico, on the 4th of August, 1859, and was sent to Arizona as vicar-general by Right Rev. Bishop Lamy in 1866. Arizona was made a vicariate-apostolic in 1869, and Very Rev. Dr. Salpointe, having been appointed Bishop of Doryla, on the 25th of September, 1868, was consecrated at Clermont, France, June 20, 1869. The vicariate comprised Arizona, the southern part of New Mexico, known as the Mesilla valley, and the county of El Paso in Texas. There were churches at Tucson and St. Xavier del Bac, and Las Cruces, which had priests, as had the chapel of San Agustin. Churches were needed for the new population, and these soon rose at Colorado City and other points. Bishop Salpointe labored to save his Spanish and Indian flock from perversion, the United States government having assigned the Catholic Indians to Protestant sects in order to debauch their faith. The vicar-apostolic introduced Sisters of St. Joseph, who established schools and hospitals; Sisters of Mercy and of Loretto to open academies. At the commencement of 1884 he had sixteen priests, eighteen churches built and five more going up, fifteen chapels, six parochial schools, a white Catholic population of thirty thousand, and one thousand Catholic Indians. On the 8th of June, 1884, Pope Leo XIII. transferred Bishop Salpointe to Santa Fé, and made him coadjutor to Archbishop Lamy.

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DIOCESE OF ALBANY.

RIGHT REV. JOHN JOSEPH CONROY,

Second Bishop of Albany.

John Joseph Conroy was born in Clonaslee, Queen's County, Ireland, about the year 1829, and came to this country at the age of twelve. He received his earlier training in New York City, where his uncle was for many years a zealous priest. His classical studies he pursued under the Sulpitians at Montreal; his higher course and theology at Mount St. Mary's and St. Joseph's Seminary, Fordham. His ability was such that he was made a professor before his graduation. He was ordained priest June 4, 1842, and was made vice-president of St. John's College at Fordham in the following year, and subsequently president of that institution. In March, 1844, he was appointed pastor of old St. Joseph's Church, Albany, and held that position till he was raised to the episcopate. During his rectorship he rebuilt the church, introduced the Sisters of Charity, and founded St. Vincent's Orphan Asylum. His abilities and zeal made the parish prosper, and he was in time made vicar-general of the diocese about the year 1857, and during the absence of the bishop he acted as administrator. When the Right Rev. Dr. McCloskey was promoted to the see of New York, the Very Rev. Mr. Conroy administered the diocese of Albany till July 7, 1865, when he was appointed bishop, receiving episcopal consecration October 15 in the same year.

Bishop Conroy governed the diocese for several years, churches, priests, and institutions of all kinds increasing. Among these may be noted the establishment of an Industrial School, St. Peter's Hospital, St. Agnes' Rural Cemetery, and the introduction of the Little Sisters of the Poor. He attended the First Plenary Council of Baltimore as theologian, and sat in the second

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as bishop of Albany. He visited Rome on the occasion of the centenary of St. Peter, and took part in the sessions of the Council of the Vatican. In August, 1869, he held a diocesan synod in which salutary regulations were adopted. But in 1872 infirmities made it a matter of prudence for Bishop Conroy to secure a coadjutor. After the appointment of Bishop McNeirny, Dr. Conroy continued as far as possible to direct the diocese till January, 1874, when he relinquished the administration to his coadjutor. On the 16th of October, 1877, he resigned the see and removed to New York City. The Sovereign Pontiff subsequently appointed him to the see of Curium. He has since on several occasions rendered essential service to the Most Rev. Archbishop of New York, and attended the Plenary Council of Baltimore in 1884.

RIGHT REV. FRANCIS S. McNEIRNY,

Third Bishop of Albany.

Francis S. McNeirny was born in the city of New York on the 21st of April, 1828, and began his studies in the school of Mr. Sparrow, a Catholic teacher. In September, 1841, he was sent to Montreal, and entered the college in that city directed by the priests of the community of St. Sulpice. Here he remained till he terminated the course of philosophy. He then resolved to enter the ecclesiastical state, and pursued his theological studies in the Grand Seminary from 1849 to 1854, acting as procurator of the institution for one year, and for two years directing the class of belles-lettres in the college. Returning to New York, he received the tonsure, minor orders, and subdeaconship at the hands of Archbishop Hughes in St. Patrick's Cathedral. He was ordained deacon on the feast of the Assumption, 1854, and priest two days later. The young clergyman was immediately stationed at the cathedral and made chaplain to the archbishop. His perfect knowledge of the rites and offices of the Church caused Rev.

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RT. REV. PETER J. BALTES, D.D.
Born at Ensheim, Bavaria, April 7, 1827.
Ordained May 21, 1853; Consecrated Bishop of Alton, Jan. 23, 1870.

RT. REV. FRANCIS S. McNEIRNY, D.D.
Born in New York, April 21, 1828.
Ordained Aug. 17, 1854; Consecrated Bishop of Rhesina and Coadjutor of Albany, April 21, 1872; Bishop of Albany, Oct. 16, 1877.

RT. REV. WM. C. McCLOSKEY, D.D.
Born in Brooklyn, N. Y., Nov. 10, 1833.
Ordained Oct. 6, 1852; Consecrated Bishop of Louisville, May 24, 1868.

RT. REV. DENIS M. BRADLEY, D.D.
Born in Ireland, Feb. 25, 1846.
Ordained June 3, 1871; Consecrated Bishop of Manchester, June 11, 1884.

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Mr. McNeirny to be selected on all solemn occasions as master of ceremonies, and he did much to give dignity to the services of the Church. In 1857 he was made chancellor of the diocese of New York, and from 1859 he was, as secretary to Archbishop Hughes or secretary of the diocese or the council, constantly and intimately connected with the management of affairs. When the health of Bishop Conroy, of Albany, required relief from duty, the Rev. Mr. McNeirny was appointed; he was consecrated Bishop of Rhesina and coadjutor of Albany April 21, 1872. On the 18th of January, 1874, the administration of the diocese was confided to him, and on the resignation of Bishop Conroy, October 16, 1877, he became third Bishop of Albany. Under his careful and prudent administration the diocese has prospered and acquired order and solidity. Although the diocese of Ogdensburg was set off in 1872, the churches and chapels have increased from 170 to 210; the priests from 120 to 197; the parochial schools number twelve thousand pupils, while the religious orders have been increased by the accession of Brothers of the Good Works, Little Sisters of the Poor, Sisters of Christian Charity, Sisters of St. Dominic, and Presentation Nuns. The Jesuit Fathers, Augustinians, and Franciscan Conventuals have houses in the diocese of Albany, and in it is situated the Provincial Seminary at Troy, a large theological institution with an able corps of professors.

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DIOCESE OF ALTON.

RIGHT REV. HENRY DAMIAN JUNCKER,

First Bishop of Alton.

Henry Damian Juncker was born at Fénétrange, in the province of Lorraine, while it was still part of the French territory. During his studies he felt called to devote himself to the American mission, and, coming to this country, entered the seminary of the diocese of Cincinnati, showing ability as a student and as a teacher. He was ordained priest March 16, 1834, being the first one who received holy orders from the hands of Bishop Purcell. He was appointed to Holy Trinity, the first German church in Cincinnati, and in 1836 became pastor of St. Mary's, Canton, attending it, with its numerous missions, for ten years, when he was removed to Urbana, also a position of no little labor. In 1854 the Holy See divided the diocese of Chicago and established a see at Quincy. The clergymen nominated to the new bishopric declined the mitre, and the diocese was temporarily administered by Bishop O'Regan. On the 9th of January, 1857, the see was transferred to Alton, and the new diocese embraced that of Quincy with several additional counties. Rev. Mr. Juncker was appointed first Bishop of Alton, and, having received consecration from Archbishop Purcell on the 26th of April, 1857, he proceeded to organize the Alton diocese, in which he found only eighteen priests; in the first year he obtained twenty-four others, and eight new churches were erected. After laying the corner-stone of the cathedral of St. Peter and St. Paul he visited Europe to obtain aid, and on the 19th of April, 1859, gathered his flock to witness the dedication of the cathedral by Archbishop Kenrick. Bishop Juncker's visitations were constant; in many places he was the pioneer missionary priest, gathering Catholics and organizing congregations, administering the sacraments, and

preparing the way for the pastor, whom it was his next care to send them. By the year 1868 he had brought the diocese to a flourishing condition, with colleges, academies, hospitals, and asylums; fifty-six parochial schools, one hundred priests, and 123 churches; the Franciscan Fathers, Ursuline Nuns, Sisters of St. Joseph, School Sisters of Notre Dame, Sisters of Charity and of the Holy Names, as well as the Sisters of the Poor of St. Francis, joining in the good work.

After a long and severe illness Bishop Juncker was removed from the scene of his energetic labors October 2, 1868.

RIGHT REV. PETER JOSEPH BALTES,

Second Bishop of Alton.

Peter Joseph Baltes was born in the village of Ensheim, in the diocese of Spire, Bavaria, April 7, 1827, and came to this country with his parents when only six years old. The family settled in the State of New York, and their son made his classical course in New York and at the College of the Holy Cross, Worcester, completing his theology in the University of St. Mary's of the Lake, Chicago. Desiring to devote his life to the service of God, he was accepted for the diocese of Chicago, and, after a theological course at the Sulpitian Seminary in Montreal, was ordained May 21, 1853. His first mission labors were at Waterloo, Monroe County, from which he was transferred to Belleville, both in the new diocese of Quincy. He remained at Belleville, devoting himself to his missionary duties and acquiring a reputation for ability and zeal, till the death of Bishop Juncker, when he was made administrator of the diocese. The appointment foreshadowed his election to the bishopric by Pope Pius IX., September 24, 1869. He was consecrated on the 23d of January, 1870, in St. Peter's Church, Belleville, where he had so long ministered, and was the first bishop consecrated in the State of Illinois, though Catholicity had flourished there for nearly two

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centuries. Bishop Baltes has been a watchful and energetic bishop, laboring earnestly to guard his flock. Under his care the religious orders already in the diocese developed, and Brothers of the Holy Cross, Sisters of the Holy Cross, of Mercy, of the Precious Blood, of Loretto, and of St. Dominic, with the Poor Handmaids of Christ, came to labor in his bishopric. In 1884 the diocese had two colleges under the Franciscan Fathers, nine academies, 100 parochial schools with 11,000 pupils, three asylums, eleven hospitals, 169 priests, and 190 churches. The diocese sustained a terrible loss in 1884 by the conflagration of St. Joseph's Convent and Academy of Notre Dame in the bishop's former parish of Belleville, where 27 lives were lost. Bishop Baltes has held a synod, and by wise regulations provided for the maintenance of discipline in the diocese confided to him.

His health began to decline, but early in 1886 he was supposed to be recovering from a disease of the liver, when he suddenly grew worse, and died between eight and nine o'clock on the morning of February 15, 1886. At his solemn obsequies Archbishops Kenrick, Feehan, and Heiss, with Bishop Hogan, attended.

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DIOCESE OF BROOKLYN.

RIGHT REV. JOHN LOUGHLIN,

First Bishop of Brooklyn.

JOHN LOUGHLIN was born in the County Down, Ireland, in the year 1816, and came at an early age to this country. His boyhood was spent in Albany. To secure him a thorough Catholic education he was sent to Mount St. Mary's, Emmittsburg, where as a student and teacher he attracted attention by his ability. On completing his divinity course he was ordained priest by Bishop Hughes, at his first ordination, October 18, 1840. Rev. Mr. Loughlin was appointed assistant pastor at St. Patrick's Cathedral, and in 1844 became rector. Five years later he was chosen by Bishop Hughes vicar-general of the diocese, and discharged the important duties to the satisfaction of that great prelate. When Long Island was formed into a diocese with Brooklyn as the episcopal see, the Very Rev. John Loughlin was chosen the first bishop. He was consecrated by Archbishop Cajetan Bedini, in St. Patrick's Cathedral, on the 30th of October, 1853. He was installed in St. James' Church, which he had taken as his pro-cathedral, on the 9th of November, and began the labors which, extending over more than thirty years, have raised so many monuments of his zeal.

On taking possession of his diocese Bishop Loughlin had ten churches in Brooklyn and Williamsburg, and eleven others in the rest of Long Island, attended by twenty-three priests. There were two orphan asylums and a few schools under the Brothers of the Christian Schools and Sisters of Charity. In 1855 he introduced the Sisters of St. Joseph and Sisters of Mercy, and the Visitation Nuns founded a monastery of their order in Brooklyn. Under the impulse of his zeal churches were established in all parts of Long Island, and especial efforts made

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to give children a really Catholic training. On the 20th of June, 1868, the corner-stone of a cathedral church under the invocation of the Immaculate Conception was solemnly laid by Archbishop McCloskey. The site is on Lafayette Avenue, between Clermont and Vanderbilt Avenues, and the edifice has gone slowly on ever since.

In July, 1869, the corner-stone of the college of St. John the Baptist on Willoughby Avenue was laid. The edifice was soon completed, and the institution opened under the direction of the Lazarists, or Priests of the Mission. About the same time the Sisters of the Good Shepherd began an asylum for penitent women. The Franciscan Sisters of the Poor opened St. Francis' Hospital, and the Little Sisters of the Poor an Asylum for the Aged, which was unfortunately destroyed by fire in March, 1876, with the loss of several lives in spite of the heroic efforts of the Sisters. The diocese has also been endowed with a Home for Boys.

Bishop Loughlin took part in several councils of Baltimore, two of them Plenary, as well as in the Provincial Councils of New York, and held a Diocesan Synod for the purpose of establishing in his diocese the decrees of the councils.

In 1884 the city of Brooklyn had 45 churches, Kings County 9, Queens County 25, and Suffolk County 12; the priests of the diocese of Brooklyn numbered 156; there were 76 parish schools with 21,500 pupils; seven orphan asylums under Sisters of St. Joseph, of St. Dominic, of Mercy, and of Charity; hospitals under Sisters of Charity, St. Dominic, and the Franciscan Sisters of the Poor; an Institute for Deaf Mutes, two Homes for Destitute Children, a Nursery, an Invalids' Home, and a House of the Good Shepherd.

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DIOCESE OF BUFFALO.

RIGHT REV. JOHN TIMON, C.M.,

First Bishop of Buffalo.

John Timon was born in Conewago, Pennsylvania, of Irish parentage, on the 12th of February, 1797. When a young man he went to St. Louis with his family and engaged in mercantile life, but in April, 1823, he entered the Lazarist Seminary of St. Mary's of the Barrens with the intention of becoming a priest. Having been received into the order, he was ordained in 1825. He had already made an essay of mission life, accompanying Rev. Mr. Odin on an excursion through Arkansas and Texas. Rev. Father Timon's first missions were in the vicinity of the Barrens, extending to Cape Girardeau, Jackson, and New Madrid. In his labors he encountered opposition, and was occasionally compelled to enter the lists with Protestant ministers. In 1835 he was appointed visitor of the Lazarists in the United States. This office entailed new and difficult labors on him, requiring a visit to the East and to Europe, from which he returned in 1837 with several missionaries. The due organization of the order at this time was mainly his work. The next year he established a theological seminary in Louisiana, and, at the request of Archbishop Blanc, visited Texas to ascertain the condition of the Church there. His visit was a laborious mission for the benefit of the Catholics in that territory. Returning to Missouri, Father Timon began a series of missions in that State and Illinois, amid which he received bulls appointing him coadjutor of St. Louis, but he refused the dignity. In April, 1840, he received letters naming him Prefect-Apostolic of Texas, with power to administer confirmation. He accepted the position and sent Rev. Mr. Odin to Texas, and soon after wrote to Rome to request the appointment of that clergyman as prefect. He went to Texas

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himself at the close of the year, and gained the good-will of the members of the government of the Republic of Texas, from whom he solicited a confirmation of the right of the Church to the property held by it under Spain. Having visited the chief towns in Texas, he left Rev. Mr. Odin in charge of the missions and returned to Missouri, from which business of the order soon required him to set out for France.

Father Timon maintained this life of incessant activity as superior of the Lazarists till he received, on the 5th of September, 1847, bulls appointing him Bishop of Buffalo. His humility prompted him to decline the honor; but prudent priests urged him to accept, and he yielded because his duty as visitor had become extremely onerous. He was consecrated on the 17th of October in the cathedral of New York, and at once proceeded to his diocese, taking up his residence at the church of St. Louis till the trustees requested his departure. The first year he spent in the visitation of his diocese, giving missions and confirming. In the course of this constant travel he was thrown from a sleigh and severely injured. When fully acquainted with his diocese and its wants he attempted to establish a college, but his first efforts failed; he founded a hospital, introduced the Ladies of the Sacred Heart, who opened an academy, and also the Sisters of Our Lady of Charity and Sisters of St. Joseph. The charitable Nicholas Devereux, of Utica, was instrumental in obtaining from Rome a colony of Recollects, or Reformed Franciscans, who in time established a prosperous seminary and college at Allegany. The trustees of St. Louis' Church renewed the insubordinate conduct which had already caused scandal, and they refused to submit even to the delegate of the Sovereign Pontiff. Their rebellion led to the closing of the church, and for years was a source of pain to Bishop Timon. In 1857 the Lazarists, to the bishop's joy, opened the seminary of Our Lady of the Angels, near Niagara City—an institution which has prospered. Besides his labors in the diocese, in which Bishop Timon held several synods, he went to Rome at the time of the definition of the Immaculate Conception, on the anniversary of St. Peter, and at the time of the canonization of the Japanese martyrs; he also attended the Provincial Councils of New York.

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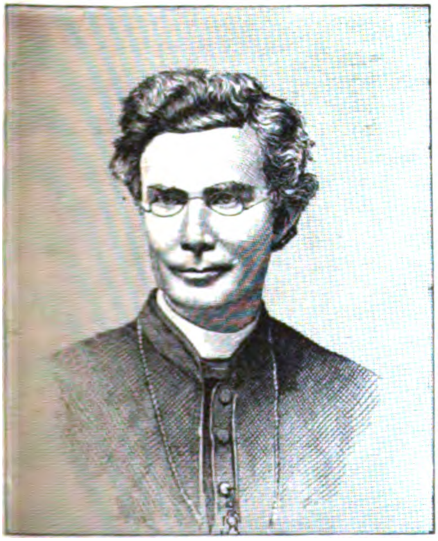
RT. REV. JOHN LOUGHLIN, D.D.

Born in County Down, Ireland, 1816.
Ordained Oct. 18, 1840; Consecrated Bishop of Brooklyn, Oct. 30, 1853.

RT. REV. LOUIS DE GOESBRIAND, D.D.

Born at St. Urbain, France, Aug. 4, 1816.
Ordained July 13, 1840; Consecrated Bishop of Burlington, Oct. 30, 1853.



RT. REV. STEPHEN VINCENT RYAN, D.D.

Born at Almonte, Canada, Jan. 1, 1825.
Ordained June 24, 1849; Consecrated Bishop of Buffalo, Nov. 8, 1868.

RT. REV. HENRY P. NORTHROP, D.D.

Born in Charleston in 1841.
Consecrated Bishop of Rosalia and Vicar Apostolic of North Carolina Jan. 8, 1882; Bishop of Charleston, Jan. 27, 1883.

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In 1852 he laid the corner-stone of St. Joseph's Cathedral, which was dedicated in 1855. Bishop Timon continued his labors till he was attacked in 1866 with erysipelas—a disease that in his enfeebled state was highly dangerous. He took medical advice, but continued to discharge his duties till Monday in Holy Week, when at the close of the devotions he asked prayers for a happy death. With great difficulty he reached his bed, and died piously the next day, April 16, 1867.

RIGHT REV. STEPHEN VINCENT RYAN, C.M.,

Second Bishop of Buffalo.

Stephen Vincent Ryan was born near the village of Almonte, Upper Canada, January 1, 1825, his parents having emigrated some time before from the County of Clare, in Ireland. While he was still a child the family removed to Pottsville, in Schuylkill County, Pennsylvania. In 1840, when Stephen was about fifteen years of age, he was sent to St. Charles' Seminary, Philadelphia. On the 5th of May, 1844, he entered the order of the Lazarist Fathers at Cape Girardeau, Missouri, and completed his studies for the ministry at St. Mary's of the Barrens. He was ordained priest in St. Louis, June 24, 1849, by the Most Rev. Archbishop Kenrick. The young priest remained for a time in Perry County, Missouri, as professor and prefect in St. Mary's of the Barrens, and was subsequently professor at Cape Girardeau. He then became president of St. Vincent's College, and filled that important position until the year 1857, when he was made visitor of the Congregation of the Mission in the United States. While holding this position he resided at St. Louis till it was decided to remove the mother-house and novitiate of the community to Germantown, Philadelphia. The Very Rev. Dr. Ryan took an important part in creating the new establishment, and made it his residence till he was elected to the see of Buffalo. He was consecrated in his episcopal city, by Archbishop, now Cardinal, McCloskey, on the 8th of November, 1868. The origi-

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nal diocese of Buffalo had been diminished by the erection of a see at Rochester, and, when Bishop Ryan assumed the administration, comprised only the counties of Erie, Niagara, Genesee, Orleans, Chautauqua, Wyoming, Cattaraugus, Steuben, Chemung, Tioga, Allegany, and Schuyler. It contained a Catholic population of probably 90,000 souls, who had a hundred churches, attended by more than a hundred priests. Besides the seminary established at the bishop's house, the Fathers of the Congregation of the Mission had a fine seminary, dedicated to Our Lady of the Angels, at the Suspension Bridge, and the Reformed Franciscans had a college and seminary at Allegany; Redemptorists, Passionists, and Oblates had establishments; the Christian Brothers and several orders of Sisters were engaged in training the young or employing the resources of Catholic charity for the relief of human miseries. In a few years the Fathers of the Society of Jesus from Germany came to open Canisius College, in Buffalo.

The Catholic population has not of late years increased much by immigration, and the natural progress by births has been reduced by the removal of many westward.

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DIOCESE OF BURLINGTON.

RIGHT REV. LOUIS DE GOESBRIAND,

First Bishop of Burlington.

Louis de Goesbriand was born at St. Urbain, in the diocese of Quimper, in the Catholic province of Brittany, France, on the 4th of August, 1816. After pursuing a classical course at Quimper and Pont Croix-Finisterre he entered the seminary at Quimper, and there and at St. Sulpice, Paris, went through a thorough theological course. He was ordained priest in Paris on the 13th of July, 1840, by the Right Rev. Dr. Rosati, Bishop of St. Louis, and, devoting himself to the American mission, came to the diocese of Cincinnati, where he exercised the ministry from September, 1840, to October, 1847, chiefly as pastor of St. Louis' Church, near Canton, and St. Genevieve's, in Holmes County, and at Toledo, whence he attended Manhattan, Providence, Napoleon, and Decatur. On the erection of the diocese of Cleveland Bishop Rappe made Rev. Mr. de Goesbriand his vicar-general and rector of his cathedral, which positions he discharged zealously till he was appointed bishop of the newly-erected see of Burlington, Vermont. Catholicity had made slow progress in that State, although a French fort and chapel were built on Isle La Motte as early as 1666. Rev. Mr. Matignon visited the Vermont Catholics in 1815, followed by Rev. Messrs. Mignault, Paul McQuade, James Fitton, and Bishop Fenwick. About 1830, for the first time, the Catholics in Vermont had a resident pastor, Rev. Jeremiah O'Callaghan. Their numbers increased in spite of opposition, and converts began to come into the Church. When Bishop de Goesbriand took possession of his see on the 6th of November, 1853, there were in the whole State only eight churches and five priests, but not a school or institution of any kind. With his missionary experience in the West, Bishop de

Goesbriand began the work of building up a diocese with all the zeal of a chivalric French priest of ancestral renown.

He appealed to France for priests, and from that country and elsewhere gradually gathered a set of devoted clergymen. Very soon after he assumed the administration he introduced Sisters of Providence, who opened a day-school, took charge of the orphans, and visited the sick. Bishop de Goesbriand was already making progress to meet the wants of the twenty-five thousand Catholics. By 1860, though the number of the faithful had not increased rapidly, there were twenty-nine churches and thirteen priests. The next decade showed an increase of Catholic population to 34,000, with 38 churches and 28 priests. The Sisters of Providence extended their houses to Winooski, and there were Catholic schools in Burlington, Winooski, Rutland, and Burlington. The episcopal city had a fine Gothic cathedral, built of stone quarried on Isle La Motte, the cradle of Catholicity in Vermont. In the next fifteen years the population had increased steadily, the Catholic baptisms in 1883 being 2,037 out of 7,350 infants born in the State in the year. The churches had nearly doubled, numbering 71 in 1884, with 37 priests, 15 parochial schools with 2,846 pupils. The Sisters of Providence are aided by Sisters of Mercy, Sisters of St. Joseph, and Sisters of the Congregation of Our Lady.

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DIOCESE OF CHARLESTON.

RIGHT REV. JOHN ENGLAND,

First Bishop of Charleston.

JOHN ENGLAND, destined to be one of the greatest of American bishops, was born in Cork, Ireland, September 23, 1786, of a family that had suffered severely under the unchristian penal laws. Inheriting their piety, he grew up deeply attached to his faith. After spending two years at the study of law John England renounced the world and entered Carlow College to prepare for the priesthood. While a seminarian he showed his missionary spirit by undertaking the spiritual instruction of the militia quartered near the college, and by founding an asylum for unprotected women and a free school. Before his ordination he preached in Carlow cathedral, and was appointed president of the Theological Seminary at Cork. After his ordination, October 10, 1808, he delivered a series of lectures in the cathedral, and became chaplain of the prison. Soon after he was placed at the head of St. Mary's Theological Seminary by Bishop Moylan, and appointed by his successor, Bishop Murphy, parish priest of Bandon, a most bigoted place, where Catholics and their clergy were subjected to every form of insult.

When the diocese of Charleston was established, embracing the Carolinas and Georgia, Dr. England was selected for the mitre, and was consecrated on the 21st of September, 1820, by Bishop Murphy in Cork. On reaching his diocese Bishop England found only two churches and two priests. He made a visitation of his diocese, gathering Catholic families together, encouraging them to persevere in the faith till he could obtain priests for them. To recruit his clergy he established a classical school in Charleston, the teachers being candidates for holy orders, who pursued their theology under the bishop. He re-

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vived classical studies in the South and took part in scientific and literary associations. As a preacher he was universally admired, Protestants flocking to hear his discourses. So deeply did the Catholic bishop impress them that, at the instance of the Southern members, he was invited to preach before the members of the House of Representatives at Washington.

The diocese committed to Dr. England's charge involved great exertion and labor, from which he never shrunk, but he was alive to the wants of the Church in the whole republic. He identified himself with the country from his consecration, and became thoroughly American in feeling. He endeavored to organize the Church in each of the States under his care by giving it an annual convention of the clergy with lay delegates from the various congregations. In these conventions affairs of general interest were discussed. He was the first, too, to establish a Catholic paper, so as to give the Church a medium for spreading information, exciting faith and perseverance, and refuting error by the clear assertion of dogmatic truth. The *United States Catholic Miscellany*, founded and conducted by Bishop England, met and repelled attacks on the Church with wonderful ability, forcing men who wished a fair fame to be guarded in repeating the oft-refuted and stale calumnies against Catholics. Bishop England's articles were read and copied in all parts of the country, producing incalculable good. But while his mind was given to the greatest topics, he never neglected his duties as bishop or as what he had always to be—a hard-working missionary priest. He was devoted in his attention to his flock, and when the yellow fever and other epidemics visited Charleston he was untiring in his attention to the sick, hastening in the hottest days to the bedside of the dying, from whom all others shrunk in horror. The condition of the colored people excited all his sympathy, but his efforts to educate and improve them were at that time too little in unison with the public spirit to be maintained. He made sacrifices to save some from the evils of slavery. In one case a Catholic had bought a beautiful quadroon, and, finding her possessed of a refined and pure mind, married her. Their two daughters were educated in the best schools of the North, and possessed all the accomplishments and manners

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of cultivated ladies. On their father's death they supposed themselves heiresses of his property, but, to their indescribable horror, found that their father had neglected to make out the legal papers freeing their mother. They were slaves and part of their father's property, which all devolved on a distant relative. The hard-hearted man not only took the property, but sent the two girls to be sold, that he might add the price to his wealth. Bishop England gave all his own means and what he could procure to rescue the girls from the terrible fate before them.

Bishop England, in 1834, obtained a colony of Ursuline nuns from Ireland, and organized the community of Sisters of Our Lady of Mercy, founded in 1829 by Misses Mary and Honora O'Gorman and Teresa Barry. This order still maintains its good work.

Bishop England was one of the most earnest promoters of the project of a Provincial Council, and sat in the first four held at Baltimore, where his learning and sound judgment contributed greatly to the good accomplished. He thus exercised an influence on the whole Church in the United States; and the Holy Father employed him even beyond the limits of our territory, appointing him, March 15, 1833, Visitor-Apostolic of Santo Domingo. He twice visited that island to negotiate such arrangements as would enable the Pope to appoint bishops for that long-bereaved Church. In fulfilment of the duties thus imposed upon him Dr. England twice visited the island where the first bishopric in America had been established, and did much to prepare for a revival of discipline.

Besides all these labors Bishop England found time to write important works on religious subjects. His incessant labors at last told on a frame naturally vigorous. Returning from Europe in 1841, he was no fewer than fifty-two days at sea, and when dysentery broke out on the vessel he was constantly beside the sick till he himself was prostrated. Landing at Philadelphia in an extremely enfeebled condition, he refused all rest, but preached and lectured with all his wonted brilliancy in Philadelphia and Baltimore. After reaching Charleston he rallied, but the recovery was only transient. He prepared for the last moment with calmness. After addressing his clergy he received

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the last sacraments, and expired April 11, 1842, mourned by all the inhabitants of the city.

His successor, Bishop Reynolds, collected the writings of Bishop England in six volumes, which form one of the most prized works in the libraries of the clergy. A selection of the most remarkable writings of Bishop England, edited by Hugh P. McElrone, was published at Baltimore in 1884.

RIGHT REV. WILLIAM CLANCY,

Bishop of Oriense, Coadjutor of Charleston, and Vicar-Apostolic of British Guiana.

William Clancy, a native of Cork, Ireland, a graduate of Carlow College, after acting as curate at that institution and filling a chair of theology, was selected, October 30, 1834, as coadjutor to Bishop England, and was consecrated Bishop of Oriense in Carlow cathedral, February 1, 1835, by the Right Rev. Dr. Nolan. Owing to a serious illness he did not reach Charleston till November 21. He remained only a short time in the diocese, but aided Bishop England materially, and sat in the Third Provincial Council of Baltimore in April, 1837. On the 12th of that month, however, he had been appointed Vicar-Apostolic of British Guiana, and proceeded to that province. His administration proved so unsatisfactory that he incurred censure, and the management of the vicariate was in 1838 committed to another. Bishop Clancy returned to Ireland, and died there in 1847.

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RIGHT REV. IGNATIUS ALOYSIUS REYNOLDS,

Second Bishop of Charleston.

Ignatius Aloysius Reynolds was born near Bardstown, Kentucky, August 22, 1798, of one of the Catholic families that emigrated from Maryland to that State. Trained under Bishop Flaget and Dr. David, he early showed a real vocation, and was one of the first students in the Theological Seminary at Bardstown. Completing his course at St. Mary's, Baltimore, the young Kentuckian was ordained there October 24, 1823. Returning to his native State, he became professor and subsequently president of St. Joseph's College and professor in the seminary. He bore his share in the missionary duties, especially during the visitations of the cholera. He succeeded Bishop David as ecclesiastical superior of the Sisters of Charity, and was for many years vicar-general of the diocese, before and after the removal of the see to Louisville.

The Fathers of the Fifth Council of Baltimore nominated Rev. Mr. Reynolds as successor to Dr. England, and he was consecrated, by Archbishop Purcell, Bishop of Charleston March 19, 1844, in the cathedral of Cincinnati. He made frequent visitations of his diocese, gathered the scattered Catholics, besides winning many converts to the faith. His flock numbered about twelve thousand in a population of two millions, but the diocese of Charleston was heavily in debt; the frame cathedral and bishop's house were fast falling into ruins. Bishop Reynolds visited Europe to obtain aid, and on his return assembled his clergy for a retreat. He began to collect means for a suitable cathedral, and secured a site, but the work was not begun till May, 1850. Bishop Reynolds had the consolation of seeing it dedicated in April, 1854. His labor in his diocese was active and unremitting, although his health was never rugged. He attended the Sixth and Seventh Councils of Baltimore and the First Plenary Council; but his strength failed and he died of congestion of the lungs, March 9, 1855, having, as his fellow-bishops declared, "worn himself out in the service of his

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Church." The whole diocese of Charleston deplored the loss of the kind, generous, and laborious bishop.

RIGHT REV. PATRICK NIESEN LYNCH,

Third Bishop of Charleston.

Patrick Niesen Lynch was born at Clones, Ireland, March 10, 1817, but when only two years old was brought to this country by his parents, who settled at Cheraw, South Carolina. He was one of the first to enter the seminary of St. John the Baptist when it was opened by Bishop England in Charleston, and after his preparatory training there was sent to the College of the Propaganda at Rome. There he took rank as one of the remarkable scholars, winning his doctor's cap with honor, and storing his mind with theological and scientific learning. After his ordination in 1840 he returned to Charleston and was stationed at the cathedral. In 1844 he was appointed to St. Mary's Church, of which he was pastor for eleven years, securing the love, respect, and admiration of his flock, especially during the yellow fever of 1848. Besides his parochial duties he was principal of the Collegiate Institute, and for many years vicar-general of the diocese. On the death of Bishop Reynolds the Very Rev. Dr. Lynch became administrator of the diocese, and on the 11th of December, 1857, was elected to the see. He was consecrated on the 14th of the ensuing March. Catholicity had not grown in the Southern States, as it had at the North, by immigration, and difficulties of many kinds embarrassed the bishops. Dr. Lynch took up his burden zealously, but the Civil War, which began near his episcopal city, proved almost fatal to his diocese. In the first year of the war his cathedral, his residence, with the fine library and the diocesan archives, were swept away by a conflagration, and the bombardment and siege of Charleston ruined and scattered his flock. In the burning of Columbia by Sherman the church, college, and convent in that city perished.

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During the war Bishop Lynch visited Europe in the interests of the Confederacy, and bore to the Pope a letter from President Davis. He returned to his diocese to find all in ruins, priests and people scattered, a debt of more than a hundred thousand dollars, and a debt of even larger amount to be incurred to restore what was absolutely necessary; for the governments created after the peace were more ruinous even than the desolating armies. Resources in his own diocese there were none. Bishop Lynch was forced into a kind of exile to raise means to pay off the load of debt, and by his exertions he reduced it to a comparatively small amount. His mission duty in his diocese, especially in the yellow fever of 1871, was unremitting. In 1877 he underwent a surgical operation in Boston which gave him temporary relief from a distressing malady, but in a year or two the difficulty returned, and it was evident that it would ultimately prove fatal. Physicians urged quiet, but the necessities of the diocese required on the part of the bishop almost constant travel in visitations through the diocese or collecting tours without. Bishop Lynch returned from a visitation in the northern part of the State of South Carolina in December, 1881, so prostrated that he was brought to the brink of the grave. He rallied, and there was hope that a change of air might restore him; but his strength waned, and he prepared for death. He made his profession of faith, asked forgiveness for all his shortcomings, and, having received the last sacraments, he gave his last benediction to his clergy, and expired Feb. 26, 1882. He had previously forbidden all display, and especially any sermon, at his funeral. Bishop Lynch was a learned and forcible writer, and for years contributed to Catholic publications. His articles on the Vatican Council, the Liquefaction of the Blood of St. Januarius, and on Galileo are among the most notable.

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RIGHT REV. HENRY P. NORTHROP,

Second Vicar-Apostolic of North Carolina and Fourth Bishop of Charleston.

Henry Pinckney Northrop was born in Charleston, S. C., in 1841, and, after preliminary studies in his native city, entered Georgetown College, and concluded his university course at Mount St. Mary's, where he was graduated. Feeling himself called to the priesthood, young Northrop entered the seminary at Emmittsburg, but soon proceeded to Rome, where he was one of the early students of the American College. After his ordination in Rome he remained some time in that city pursuing special studies till his father's death recalled him to his native land. Entering on his life as a missionary, the Rev. Mr. Northrop was stationed at Wilmington and then at New Berne, N. C. In 1871 he was called to Charleston and made assistant at the cathedral. There he remained till 1877, when he was made pastor of St. Patrick's. His piety, zeal in the discharge of his priestly duties, and his skill in management of affairs led to his election as Bishop of Rosalia and Vicar-Apostolic of North Carolina in 1881. He was consecrated in the cathedral of Baltimore by Archbishop Gibbons on the 8th of January, 1882. He carried on the good work so successfully begun in that State by Archbishop Gibbons, but on the death of Bishop Lynch he was, by a brief of Pope Leo XIII., translated, on the 27th of January, 1883, to the see of Charleston, still remaining Vicar-Apostolic of North Carolina. He has 17 priests with 26 churches and chapels in South Carolina; and 9 priests attending 20 churches and chapels in the North State. The Catholic population of South Carolina is about 10,000, that of North Carolina 2,200.

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DIOCESE OF CLEVELAND.

RIGHT REV. AMADEUS RAPPE,

First Bishop of Cleveland.

Amadeus Rappe was born in the diocese of Arras, France, in the year 1797, and enjoyed so few educational advantages that he began life as a shepherd boy. He possessed talent and ambition, and acquired an education. After his ordination he came to America and joined the diocese of Cincinnati about 1840. He was assigned to laborious missions—Delaware, Pikestown, and Portsmouth—but soon had charge of St. Joseph's, Maumee, with Manhattan, Providence, Napoleon, and Defiance as stations. By 1845 he had churches at Providence and Defiance. Soon after he obtained as assistant the Rev. Louis de Goesbriand, now Bishop of Burlington, the two priests living at Toledo and attending all the Catholics in the valley of the Maumee. When the portion of Ohio lying north of latitude 40° 41′ was erected into a separate diocese in 1847, with a see at Cleveland, the energy and zeal of Rev. Mr. Rappe induced his selection to wear the mitre. He was consecrated bishop of Cleveland at Cincinnati on the 10th of October, 1847. His diocese, when he took possession of it, contained about twenty-five thousand Catholics, having thirty-four churches attended by twenty-eight priests, including some Fathers of the Precious Blood. Some Sisters of the same rule maintained an academy. Trained as a hard-working missionary, he labored to give his flock more priests and churches, establishing a theological seminary at an early date. In 1850 he founded an orphan asylum and introduced Sisters of the rule of St. Augustine to direct an hospital at Cleveland. The next year the Ursulines opened an academy in the same city, and in a few years others at Toledo and Tiffin. St. John's College, succeeded by a Preparatory Seminary, was founded in

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1854. Brothers of Mary and of the Holy Cross, Sisters of the Sacred Heart of Mary, the Sisters of Charity of Madame d'Youville's foundation in 1864, the Sisters of the Humility of Mary in 1868, and in the following year the Franciscans at Cleveland, the Jesuit Fathers at Toledo, all came to labor among the Catholics of his diocese, who had by 1870 increased to the number of one hundred thousand. The 34 churches and 28 priests were represented by 107 priests and 160 churches. The schools in the diocese of Cleveland numbered ninety, and charitable institutions abounded; Sisters of the Good Shepherd, Little Sisters of the Poor, Franciscan Sisters of the Poor directing institutions for the care of the sick and erring. Bishop Rappe had built up the diocese, and might have expected in his declining years to enjoy a happy old age amid the clergy and people whom he had guided as a faithful pastor for twenty years; but this was not to be. An ungrateful opposition sprang up, calumny assailed even the venerable bishop, who with a broken heart resigned his see on the 22d of August, 1870, and retired to the diocese of his good friend Bishop de Goesbriand, of Burlington. There he resumed his old missionary life, laboring assiduously among the people, giving missions and retreats, and earnestly advocating the cause of temperance. He died piously at St. Alban's, Vermont, on the 9th of September, 1877. Cleveland claimed the remains of her first bishop, which were conveyed to that city and interred with all the honor due to his life and services.

RIGHT REV. RICHARD GILMOUR,

Second Bishop of Cleveland.

Richard Gilmour was born in Glasgow, Scotland, on the 28th of September, 1824, of a family of stanch Covenanters. When he was only four years of age his parents emigrated to Canada, and finally settled in Pennsylvania. When young Gilmour was about nineteen he one Sunday entered a Catholic church some five miles from his home, and was so struck by the

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sermon he heard and by the devotion of the people that he began to read, and, corresponding to the grace of God, became a Catholic. Resolving to devote himself to the service of the altar, Mr. Gilmour entered Mount St. Mary's Seminary, and at the close of his studies was ordained priest by Archbishop Purcell, August 30, 1852. He was first appointed to missions in southern Ohio—Portsmouth, Ironton, Gallipolis, Wilkesville—laboring for five years to give every mission a church and a school. When he was made pastor of St. Patrick's Church, Cincinnati, in 1857, he set to work to erect a school-house, and in time had the finest building of the kind in the State. No one took a more active part towards advancing Catholic education than Rev. Mr. Gilmour. Besides his labors in building schools, he compiled "School Recreations," a collection of songs and hymns, a Bible History, and a series of readers. After being assigned to a professor's chair in the seminary of Mount St. Mary's of the West, Rev. Mr. Gilmour was made pastor of St. Joseph's Church, Dayton, and there at once prepared the plans for a school-house. On the resignation of Dr. Rappe the bishops of the province of Cincinnati nominated this zealous priest for the see of Cleveland, and he was elected to it on the 15th of February, 1872, and was consecrated on the 14th of April in the cathedral of Cincinnati by Archbishop Purcell. From his entrance into his diocese Bishop Gilmour advanced Catholic interests with all the activity and energy of his nature. Catholic education was made paramount, and, to defend the interests and principles of the Church against the bigots who swarmed in that part of the State, he founded the *Catholic Universe*, which, under the editorship of Manly Tello, Esq., is one of the ablest papers of the country. The increase of Catholic churches and schools excited the bitterest feelings, and the advocates of the Protestant system of public schools attempted to hamper, if not crush, them by heavy taxation. Bishop Gilmour met them in the courts and won a complete victory. The Catholics of the diocese, roused to the importance of preserving the faith in their families, are active and alert. At the close of the year 1884 the population of the diocese of Cleveland was estimated at nearly 170,000; the annual baptisms at 7,965; the average number of

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children attending the 123 parochial schools is 23,500. One hundred and eighty-four priests attend 217 churches, 21 chapels, and 71 stations; and a theological seminary, with forty-four seminarians, promises priests to fill vacancies and continue the work of the ministry.

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DIOCESE OF COLUMBUS.

RIGHT REV. SYLVESTER H. ROSECRANS,

First Bishop of Columbus.

SYLVESTER HORTON ROSECRANS was born in Homer, Licking County, Ohio, February 5, 1827, his parents, Crandall and Johanna Rosecrans, of Wilkesbarre, Pennsylvania, being both Protestants. Stephen Hopkins, one of the signers of the Declaration of Independence, was one of his maternal ancestors. While a student at Kenyon College, Ohio, young Rosecrans received a letter from his brother, then an officer in the United States Army and professor at West Point, announcing his conversion to the Catholic faith, and giving his reasons for the grave step. Sylvester too examined, prayed, and was convinced. He was received into the Church, and completed his university course at St. John's College, Fordham. Bishop Purcell, of Cincinnati, received him as a seminarian, and sent him to Rome to study at the Propaganda. After his ordination in 1852 he was appointed to St. Thomas' Church, Cincinnati, but was soon made assistant at the cathedral. There for seven years he discharged his duties as a missionary priest, besides giving his daily attendance as a professor in the theological seminary. One night, returning from the seminary, he was attacked by two ruffians and received a pistol-ball in his body. Without informing any one on reaching the house, he attempted to extract the ball, but was discovered and a surgeon summoned. From 1859 to 1861 he was president of a college connected with the seminary, and edited the *Catholic Telegraph.* In 1862 he was appointed Bishop of Pompeiopolis and Auxiliary of Cincinnati, and was consecrated by Archbishop Purcell on the feast of the Annunciation. For six years Bishop Rosecrans continued to aid the venerable archbishop in the affairs of the diocese in which he was so well

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known. On the election of the Rev. Mr. Fitzgerald to the see of Little Rock, Dr. Rosecrans assumed the pastorship of St. Patrick's Church, Columbus, and a few months afterwards the diocese of Columbus was created. It embraced the part of the State south of 40° 41′, and lying between the Ohio and Scioto rivers, as well as the counties of Franklin, Delaware, and Morrow. The Right Rev. Dr. Rosecrans became Bishop of Columbus March 3, 1868. The portion of the State thus assigned to his exclusive care contained about forty churches and as many priests, with forty thousand Catholics. St. Joseph's, with its Dominican convent, the cradle of Catholicity in Ohio, was in his diocese. At Columbus there were three Catholic churches, Sisters of the Good Shepherd, of Notre Dame, and Franciscan Sisters of the Poor, the first organization of the faithful dating back to 1833. Soon after the erection of the see the Dominican Sisters, aided by two charitable gentleman, erected their academy of St. Mary's of the Springs near Columbus. Bishop Rosecrans soon began the erection of St. Joseph's Cathedral near the State House, and made it the most substantial and imposing edifice in the capital of the State. In 1871 St Aloysius' Seminary for young men, erected by his efforts, was opened for scholars. Bishop Rosecrans fixed on the 20th of October, 1878, for the consecration of his cathedral, and the solemnity was attended by eight bishops and some fifty priests. In the afternoon, about the time of Vespers, he was seized with a hemorrhage, and, though medical aid was summoned, it was soon evident that the case was hopeless. After receiving the last sacraments Bishop Rosecrans expired on Monday, the 21st, the next solemn function in the cathedral being his own funeral rites.

Bishop Rosecrans was a man of solid learning and an active administrator. In life he was simple, averse to all ostentation, living at the orphan asylum, and making the fatherless his companions.

The diocese during his episcopate did not increase greatly in the number of Catholics, but he left 52 priests, 77 churches, and 28 parochial schools, with hospitals and asylums for the fifty thousand Catholics under his care.

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RT. REV. RICHARD GILMOUR, D.D.

Born at Glasgow, Sept. 28, 1824.

Ordained August 30, 1852; Consecrated Bishop of Cleveland, April 14, 1872.

RT. REV. CAMILLUS PAUL MAES, D.D.

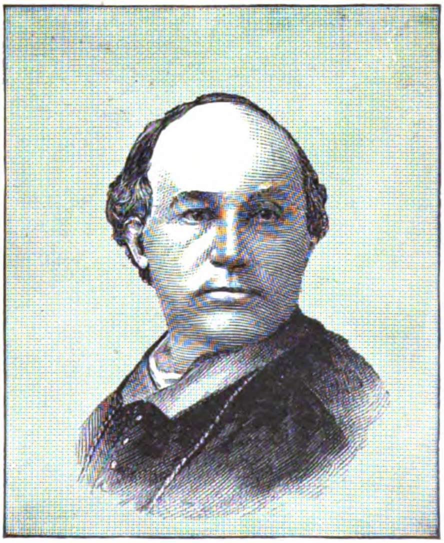
Born at Courtrai, Belgium, May 13, 1846.

Ordained Dec. 18, 1868; Consecrated Bishop of Covington, Jan. 25, 1885.

RT. REV. JOHN AMBROSE WATTERSON, D.D.

Born at Blairsville, Penn., May 27, 1844.

Ordained Aug. 8, 1868; Consecrated Bishop of Columbus, Aug. 8, 1880.



RT. REV. HENRY COSGROVE.

Born at Williamsport, Pa., Dec. 19, 1834.

Ordained Aug. 1857; Consecrated Bishop of Davenport, Sept. 14, 1884.

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RIGHT REV. JOHN AMBROSE WATTERSON,

Second Bishop of Columbus.

John Ambrose Watterson was born at Blairsville, Indiana County, Pennsylvania, May 27, 1844. At an early age he was sent to Mount St. Mary's, Emmittsburg, in which time-honored institution he was graduated in 1865. After pursuing theological studies there he was ordained priest at St. Vincent's Abbey by Bishop Domenec, August 8, 1868. By permission of his bishop he returned to Emmittsburg and became a member of the faculty of his Alma Mater. In October, 1877, he was chosen to succeed the Rev. John McCloskey, D.D., as president of the college, and on the 24th of June following the degree of Doctor of Divinity was conferred upon him by the faculty of Georgetown College. He was selected in 1880 to succeed Bishop Rosecrans in the see of Columbus, and, even before his consecration, was called upon to grapple with the financial difficulties of the diocese to which he had been called. He was consecrated on Sunday, August 8, 1880, in St. Joseph's Cathedral, Columbus, by the Right Rev. William H. Elder, administrator of Cincinnati. As he passed out of the sanctuary he stepped aside to raise his consecrated hands in benediction over the head of the mother who had taught him his first prayer to God.

The diocese of Columbus is a compact one, increasing by natural growth rather than by immigration. Feeling that the future of his flock depends on the education of the young, Bishop Watterson, who had so long been engaged in training youth, had by the close of 1884 established a Catholic college at Columbus, and has besides three academies, thirty-two parochial schools attended by 6,482 children—a very large proportion out of a population which the parish reports fixed at 50,500, the annual baptisms being 2,291.

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DIOCESE OF COVINGTON.

RIGHT REV. GEORGE A. CARRELL,

First Bishop of Covington.

George Aloysius Carrell was born in the Penn mansion, Philadelphia, June 13, 1803, of a family that had settled in that city before the Revolutionary War. At the age of ten he was sent to Mount St. Mary's, but was graduated at Georgetown. He then entered the Society of Jesus, but completed his theological course at Mount St. Mary's, and was ordained in Philadelphia in 1829. After being assistant at St. Augustine's, in that city, attending missions in New Jersey, and afterwards pastor of Holy Trinity, he was stationed at Wilmington, Delaware. There for several years he effected great good, establishing an academy and a school on a solid basis. Having been admitted to the Society of Jesus, he was appointed professor in the University of St. Louis, and subsequently president of that institution, and at a later date of one near Cincinnati. When the eastern part of Kentucky was formed into a diocese, with a see at Covington, Father Carrell was elected to it, July 29, 1853, and received consecration on All Saints' Day. The district was large, but contained only ten churches and seven priests. His first care was to meet the wants of his flock, especially by giving them schools; for this purpose he introduced the Ursuline, Benedictine, and Visitation Nuns, the Sisters of Charity, and Sisters of the Poor of St. Francis. Self-denying and laborious, Bishop Carrell lived to gather thirty-three priests in his diocese, to see forty-two churches and many stations attended by them. The Benedictine Fathers came to minister to the Germans, Rev. Dom Louis M. Fink being prior. Though Kentucky was the scene of many military operations during the Civil War, the diocese of Covington was spared much of the horrors, and religion steadily ad-

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vanced. Bishop Carrell lived to repair to some extent the evil caused by the war. He died on the 25th of September, 1868, after having long endured with cheerful patience the sufferings caused by a complication of diseases.

RIGHT REV. AUGUSTUS MARY TOEBBE,

Second Bishop of Covington.

Augustus Mary Toebbe was born on the 17th of January, 1829, at Meppen, in the kingdom of Hanover. After passing through the Gymnasium in that place he began to prepare for commercial life, but his pious inclinations led him to seek to serve God in the ecclesiastical state. To this end he came to America in 1852, and entered St. Mary's Seminary, Cincinnati. He was ordained by Archbishop Purcell, September 14, 1854, and assigned to a laborious district extending from Columbia to Ripley. Here he labored night and day with the utmost zeal till January, 1857, when he was made pastor of St. Boniface's Church, Cumminsville; after about a year's duty here Rev. Mr. Toebbe became rector of St. Philomena's Church in Cincinnati. Esteemed as a learned no less than a zealous priest, he was one of the theologians at the First Plenary Council. On the 27th of September, 1869, bulls issued naming Rev. Mr. Toebbe to the see of Covington, and he was consecrated on the 9th of January, 1870, in St. Philomena's Church, by Bishop Rosecrans. On taking possession of his see Bishop Toebbe gave his attention to those Catholics who, isolated from churches, neglected their duties and were overlooked. By this good work he rescued many, and, inspiring parents with a zeal for the salvation of their children, saved another generation. Under his prudent and careful direction churches increased, and the clergy emulated his zeal. He visited Rome in 1878, returning by way of Germany, France, and Ireland. On the 14th of September, 1879, he celebrated the silver jubilee of his priesthood, and

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two days after opened his Diocesan Synod. He introduced the Sisters of the Good Shepherd and the Sisters of Notre Dame. His life was one of labor, privation, and prayer. He lived to see fifty-two churches in his diocese for his forty thousand Catholic souls, attended by fifty-six priests, with orphan and foundling asylums, a hospital, and, best of all, thirty-five parochial schools. He died, universally regretted, May 2, 1884.

RIGHT REV. CAMILLUS PAUL MAES,

Third Bishop of Covington.

The third Bishop of Covington, Right Rev. Camillus Paul Maes, is a native of Belgium, born at Courtrai, in West Flanders, March 13, 1846. He made his classical studies in the college of his native city, and entered the seminary at Bruges to prepare for the priesthood. Desirous, however, of devoting himself to the missions in this country, he proceeded to the American College at Louvain, where he completed his theological course and was ordained for the diocese of Detroit, December 18, 1868. On his arrival in Michigan he was made pastor of St. Peter's, Mount Clemens; and, after two years' service there, was assigned to Monroe, one of the oldest seats of Catholicity. Here he became pastor of St. Mary's Church in 1871, and two years later of St. John's. In this city he was soon known as a learned and studious priest, full of zeal in the discharge of his ministry, and devoted to everything that bore on education and charity. His leisure was given to study, and he became greatly interested in the early history of the Church in this country. He obtained a mass of papers relating to the Rev. Charles Nerinckx, a Belgian priest who labored as a saint on the Kentucky mission and founded the Sisters of Loretto; but they were given to him on condition that he should write the life of that pioneer priest. His work is one of the most thorough and interesting in the Catholic libraries. In 1880 Rev. Mr. Maes became secretary to Bishop

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Borgess, and in that capacity he organized the collections for the support of the diocesan seminary and rendered essential services in every department of administration.

In September, 1884, he was elected to the see of Covington, and attended the Plenary Council of Baltimore. After its close he was consecrated in the cathedral at Covington by Archbishop Elder, of Cincinnati, assisted by Bishop Borgess of Detroit and Bishop McCloskey of Louisville, on the 25th of January, 1885.

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DIOCESE OF DAVENPORT.

RIGHT REV. JOHN McMULLEN,

First Bishop of Davenport.

JOHN McMULLEN was born on the 8th of March, 1833, at Ballinahinch, County Down, Ireland. When he was in his fourth year his family emigrated to Canada, but finally settled at Chicago. There John was graduated from St. Mary's College in 1853, and, proceeding to Rome, studied in the Urban College. He was ordained in 1858 and appointed pastor of St. Luke's, but took an active part in erecting churches on the suburbs of Chicago. He was president of the University of St. Mary's of the Lake for four years, and was then for three years professor of Hebrew and philosophy at the seminary. In October, 1870, he was named pastor of the cathedral, and in 1877 vicar-general of the diocese. During the illness of Bishop Duggan his position was one of difficulty and trial, and he appealed to Rome before it was generally recognized that the unfortunate bishop was not responsible. On the death of Bishop Foley the Rev. Mr. McMullen became administrator of the diocese, but in July, 1881, the pope selected him to fill the important see of Davenport. He was consecrated bishop on July 25, 1881. His incessant toil in making the visitations of his diocese, during which he confirmed six thousand persons, and his endeavors to meet all the wants which he discovered, broke down his health, and physicians, unable to decide what his malady really was, recommended a change of climate. After a short stay at Los Angeles, California, Bishop McMullen returned to Davenport, where he was soon prostrated again, cancer in the stomach having declared itself. Incessant care and anxiety, with litigation which he found necessary, had told fatally on his constitution. He lingered for a few months, bearing his sufferings with heroic firm-

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ness. Fortified by all the sacraments, Bishop McMullen expired at four o'clock on the morning of July 4, 1883. From his entrance into the diocese Dr. McMullen had won the esteem of the Protestant community and the loving veneration of his own flock for his life-long devotion to works of piety and charity.

RIGHT REV. HENRY COSGROVE,

Second Bishop of Davenport.

HENRY COSGROVE was born in Williamsport, Pa., on the 19th of December, 1834. His parents, John and Bridget Cosgrove, had emigrated to this country some years before, but, when their son was eleven years of age, removed to the West and settled at Dubuque. There Henry was often an acolyte in the cathedral when Bishop Loras officiated, and when he was fifteen he began his studies for the priesthood under Very Rev. Mr. Crétin. After going through his higher and theological course at St. Mary's, Perry County, and the seminary at Carondelet, Henry Cosgrove was ordained by Bishop Smythe, being the first to receive holy orders at his hands. On the 6th of September, 1857, eleven days after his ordination, the young priest was sent to Davenport as assistant to Rev. A. Trévis, of St. Marguerite's; but for a year he was in full charge, the pastor being absent in Europe. In 1862 he became pastor, and proceeded to make his church and school meet the wants of the large congregation that had grown up in the parish. In 1865 he enlarged the church, and in 1869 erected a large and handsome brick school-house. Ever devoted to the spiritual wants of his flock, the Rev. Mr. Cosgrove found them equally devoted to him and ready to carry out all his projects. On the 28th of August, 1882, they surprised him by a celebration of his silver jubilee, many of the priests of the diocese joining in the popular ovation. When Dr. McMullen was made bishop he selected St. Marguerite's Church as his cathedral, and appointed Rev. Mr.

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Cosgrove vicar-general of the diocese. In that position he gave Bishop McMullen most important and constant aid. Recognizing this, and regarding him as one of the most devoted and useful priests in the West, Bishop McMullen left a sealed letter to be opened after his death, in which the Very Rev. Henry Cosgrove was appointed administrator *sede vacante*. The bishops of the province proposed him to the Holy See as successor of Bishop McMullen, and the clergy of the diocese almost unanimously solicited his appointment. The Holy Father issued the bulls, and he was consecrated on the 14th day of September, 1884, and as Bishop of Davenport attended the Third Plenary Council. Bishop Cosgrove was the first native of the United States who has filled a see west of the Mississippi River. His diocese in the commencement of the year 1885 contained seventy-nine priests, who had under their care one hundred and thirty-four churches. The Catholic population had been estimated in 1883 at 45,690, and in 1885 there were nearly five thousand children in the Catholic parochial schools.

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DIOCESE OF DETROIT.

RIGHT REV. FREDERIC RÉSÉ,

First Bishop of Detroit.

FREDERIC RÉSÉ was born at Hildesheim, in the kingdom of Hanover, in 1797, and during the wars of the French Revolution was drawn into the military service. As a dragoon he fought under Blücher at Waterloo. With the return of peace he sought a far different career. Proceeding to Rome, he became a student at the College of the Propaganda, resolved to devote himself to the missions. His first experience was in Africa, but he soon selected the American field. Bishop Fenwick, who wished German priests, gladly accepted him for his state, and he came to the diocese of Cincinnati with that prelate in 1825. He entered on the mission work with zeal and energy. As secretary he rendered great services to the bishop, and was sent by him to Europe in 1827 to obtain priests for his extended diocese. It was due to this urgent appeal, especially in behalf of the scattered German Catholics in the United States, that the Leopold Society was founded in Austria. After sending over several priests and aid for the missions the Rev. Mr Résé returned to Ohio in 1828, and resumed his work in that State and Michigan. He was soon made vicar-general of the diocese; and when it was resolved to erect Detroit into an episcopal see, no one seemed more worthy than the zealous German priest. He was consecrated October 6, 1833, and soon after took his seat in the Second Provincial Council of Baltimore. His diocese comprised Michigan and Northwest Territory, now Wisconsin. It contained fourteen priests and some ten or twelve churches. Dr. Résé established a college at Detroit and introduced the Franciscan Sisters known as Poor Clares, who opened academies at Detroit and Green Bay. He made efforts

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to revive the faith of the Catholic Indians, and established schools among them. But his administration was not on the whole prosperous; he lost self-control and resolved to resign his see. When the Third Provincial Council met in April, 1837, Bishop Résé addressed the archbishop and his suffragans, tendering his resignation of the see of Detroit, and asking their influence to have it accepted. He retained, however, the title of Bishop of Detroit, and, proceeding to Europe, resided for some years in Rome, but in 1848 returned to his native place, where he died December 27, 1871.

RIGHT REV. PETER PAUL LEFEVERE,

Bishop of Zela and Administrator of Detroit.

PETER PAUL LEFEVERE was born at Roulers, in the diocese of Bruges, April 30, 1804. After a classical course in his own Belgian province of West Flanders he studied theology at Paris, and came to the United States in 1828 and was ordained by Bishop Rosati at St. Louis in 1831. He was first stationed at New Madrid, but was soon sent to the northern part of Missouri, his mission district extending into Iowa and Illinois. We find the zealous Belgian priest for several years at St. Paul's Church, Salt River, Ralls County, extending his services to Pike, Lincoln, Monroe, Marion, Lewis, Clarke, and Shelby counties. Ere long Rev. Mr. Lefevere was erecting churches at Cincinnati town, Louisville, Sandy Creek, and Wyaconda. In 1840 he attended the Fourth Provincial Council of Baltimore as theologian of the Bishop of Vincennes, and subsequently visited Europe to appeal for aid for the missions. Meanwhile his name had been forwarded to Rome for coadjutor to Bishop Résé, of Detroit, and administrator of the diocese. His bulls awaited his return. He was consecrated by Bishop Kenrick in Philadelphia, November 21, 1841. The diocese had been for four years without a bishop, and contained twenty thousand Catholics, for whom there were some twenty churches attended by seventeen priests. Bishop

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Lefevere began to restore order in the long-widowed diocese. In 1844 he laid the corner-stone of the cathedral of St. Peter and St. Paul, and dedicated it June 29, 1848. Meanwhile Wisconsin was taken from the diocese of Detroit in 1844, when a see was erected at Milwaukee. The State of Michigan, thus left under his care, contained thirty-seven churches and chapels, fourteen priests, sixteen academies and schools, with several Indian missions, all with schools. In 1845 the Sisters of Charity, who already directed an academy, opened also a hospital; the next year the bishop founded the theological seminary of St. Thomas. In 1848 the Sisters of the Immaculate Heart of Mary opened an academy at Monroe, and the Sisters of the Holy Cross one at Bertrand. Three years after Bishop Lefevere added to the teaching orders in his diocese the Ladies of the Sacred Heart and the Christian Brothers, who were soon followed by the Sisters of Notre Dame. In 1853 the northern peninsula of Michigan, lying along the southern shore of Lake Superior, was formed into an apostolic-vicariate. The diocese of Detroit, thus again reduced, contained sixty churches, thirty-four priests, an ecclesiastical seminary, three academies for young ladies, twenty-four Catholic schools, and an hospital, with a Catholic population of 85,000.

Bishop Lefevere was anxious to establish in Europe a seminary that would train candidates for the American mission. The project was not generally supported, but he persevered, and, with the aid of the great Bishop Spalding, of Louisville, was able to see his plan carried into operation by the establishment of the American College at Louvain, which has furnished so many excellent priests. He introduced the Redemptorists once more into his diocese, and continued year by year to improve the condition of the flock confided to him. After taking part in the consecration of Bishop Mrak, February 7, 1869, Dr. Lefevere was taken seriously sick, and expired on the 4th of March. During Bishop Lefevere's long and able direction of the Church in Michigan Catholicity had grown rapidly in the southern peninsula, so that he left eighty churches with eighty-eight priests in place of the twenty churches and seventeen priests that he found on his arrival. He extended the system of parochial schools,

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and left a hospital, a house for the insane, and orphan asylums, for a Catholic population estimated at 150,000.

RIGHT REV. CASPAR H. BORGESS,

Second Bishop of Detroit.

CASPAR HENRY BORGESS was born on the 1st of August, 1826, at Holdrup-bei-Damme, in the Grand Duchy of Oldenburg. He came to the United States at the age of thirteen. After preliminary studies in Philadelphia and Cincinnati he entered St. Xavier's College, from which he passed to the seminary. He was ordained by Archbishop Purcell on the 8th of December, 1848, and said his first Mass in the church of the Holy Trinity. He was then made pastor of the church of the Holy Cross in Columbus. After ten years' service at this church and its missions the Rev. Mr. Borgess was made rector of the cathedral of Cincinnati and chancellor of the diocese. The important functions thus imposed upon him he discharged for eleven years, till the venerable Pontiff Pius IX., on the 8th of February, 1870, appointed him Bishop of Calydon and administrator of the diocese of Detroit. He was consecrated on the 24th of April, in the cathedral at Cincinnati, by Bishop Rosecrans, assisted by Bishops Luers and Feehan. The new coadjutor assumed direction of the diocese, and in December, 1871, became by succession second Bishop of Detroit. Under his able management the Jesuit Fathers have established a college at Detroit, and the Franciscans a central house and scholasticate; the Little Sisters of the Poor have opened a Home for the Aged. Bishop Borgess had at the commencement of the year 1885 79 churches, 104 priests, a college, 3 academies, 45 parochial schools under Brothers of the Christian Schools, Franciscan Brothers, Sisters of the Immaculate Heart of Mary, Sisters of Notre Dame, of St. Dominic, of Christian Charity, Sisters of Providence, Sisters of St. Agnes, Polish Franciscan Sisters, Ladies of the Sacred Heart, with more than 10,000 pupils, and a Catholic population of 102,655—the annual baptisms being 5,346.

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RT. REV. CASPAR H. BORGESS.

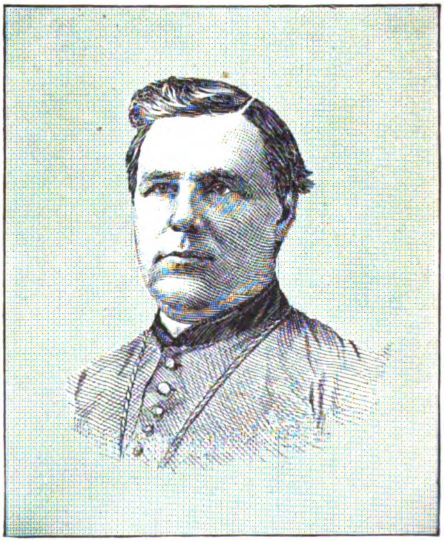
Born at Holdrup-bei-Damme, Germany, Aug. 1, 1826.
Ordained Dec. 8, 1848; Consecrated Bishop of Calydon and Administrator of Detroit, April 24, 1870; Bishop of Detroit, December 27, 1871.

RT. REV. TOBIAS MULLEN, D.D.

Born at Flushtown, Ireland, March 4, 1818.
Ordained Sept. 1, 1844; Consecrated Bishop of Erie, August 2, 1868.

RT. REV. JOHN HENNESSY, D.D.

Born in County Limerick, Ireland.
Ordained Nov. 1 1850; Consecrated Bishop of Dubuque, Sept. 30, 1866.



RT. REV. JOSEPH DWENGER, D.D.

Born at St. Johns, Ohio, 1837.
Ordained Sept. 4, 1859; Consecrated April 14, 1872.

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DIOCESE OF DUBUQUE.

RIGHT REV. MATTHIAS LORAS,

First Bishop of Dubuque.

MATTHIAS LORAS was born in Lyons, France, in July, 1792, of a family eminent for their piety and social position. His father fell a victim to the infidel revolutionists soon after his birth, but, trained by his mother, young Matthias studied for the priesthood, and was ordained about 1817. Notwithstanding his youth he was soon after made superior of the seminary of Largentière, and resigned the position only to join a band of excellent priests who gave missions in the parishes. When Bishop Portier, in 1829, visited France to seek missionaries, Rev. Mr. Loras offered his services and reached Mobile with the bishop January 3, 1830. For seven years he was pastor of the cathedral and vicar-general of the diocese; but when the Holy See, on the 28th of July, 1837, erected Iowa and Minnesota into a diocese, Rev. Mr. Loras was appointed the first bishop, and was consecrated by Bishop Portier on the 10th of December. In the diocese assigned to him there was but one half-finished church and one priest. Bishop Loras proceeded first of all to France, where he obtained two priests and four seminarians, and with these started for Dubuque, and was installed as bishop April 29, 1839. He at once began with his few priests to build churches and schools, calling the Sisters of Charity to aid as teachers. He made a thorough visitation of his diocese, finding many Canadians and half-breeds, whom he brought back to their religious duties. He also established missions among the Sioux, Foxes, and Winnebagoes. Under the care of Bishop Loras the community of Sisters of Charity of the Blessed Virgin, founded in Philadelphia by Very Rev. T. C. Donaghoe, was greatly devel-

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oped, rendering essential service to the diocese of Dubuque. Bishop Loras encouraged and guided Catholic immigration, so as to afford the incoming settlers every facility for practising their religion and bringing up their children in the faith. Thus he built up the Church by personal supervision, spending much of his time in going through the diocese, not as on a visitation, but personally beginning the erection of a needed church or school, or aiding to complete it for dedication. This work he continued till Minnesota was formed into a separate diocese in 1851. Besides this mission work Bishop Loras established a theological seminary, introduced the Trappist monks and Visitation nuns.

Bishop Loras sat in the Plenary Council of Baltimore and the four preceding Provincial Synods.

In 1857 he established a hospital, and during his long career was eminent for his charity and love of the poor and afflicted. How Catholicity developed in Iowa under his prudent and constant supervision may be seen in the fact that in the Iowa part of his diocese, where, upon his arrival, he found one priest and one church, he left sixty churches, forty priests, several religious orders, many academies for higher education, and schools and a Catholic population of 54,000.

His constant labors called at last for one to hold up his hands in his ministry, and in 1857 the Right Rev. Clement Smyth was consecrated coadjutor. In February of the ensuing year Bishop Loras was stricken down with illness, and though medical skill seemed at first to control the disease, his recovery was but delusive. On the 18th of February he retired to his room in the evening, and was soon after found insensible on the floor, stricken with paralysis. The good bishop lingered till the next morning when he expired.

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RIGHT REV. CLEMENT SMYTH,

Second Bishop of Dubuque.

Timothy Smyth was born at Finlea, in the county of Clare Ireland, on the 24th of January, 1810. After studying in his native place and at Limerick he entered Trinity College, Dublin, where he was graduated. Renouncing the pursuits open to him, he joined the Presentation Brothers at Youghal, but, feeling called rather to the contemplative than the active life, he sought admission among the Trappists at Mount Melleray. His wish was gratified, and he became Brother Clement. With the permission of his abbot he some years after established a poor-school at the abbey; but though he desired to remain a lay member, he was ordered to commence studies for the priesthood. He was ordained in 1844, and five years later was sent with a Brother to found a house of his order in America, the distressed condition of Ireland giving no hope of extension in that island. Bishop Loras welcomed the Cistercians, and Father Smyth founded a New Melleray near the city of Dubuque. Church, monastery, and poor-school soon rose, and a community of forty-seven members were in time edifying all by their strict monastic discipline. The will of the Sovereign Pontiff drew Father Smyth from his seclusion, and the Trappist prior was consecrated Bishop of Thanasis, May 3, 1857. Assuming the duties with zeal, Bishop Smyth completed the cathedral and was active in visitations of the diocese. He succeeded Bishop Loras in the see of Dubuque in February, 1858. Bishop Smyth rarely went beyond the limits of his diocese, and then only at the call of duty, as on the occasion of his visit to Europe in 1862. After a short but painful illness, which he bore with Christian courage, he expired on the 23d of September, 1865.

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RIGHT REV. JOHN HENNESSY,

Third Bishop of Dubuque.

John Hennessy was born in Ireland, but made this country his home, with the high ambition of laboring to keep fresh in all hearts the faith of his ancestors. He began his labors as a missionary priest in the diocese of St. Louis in 1850 as pastor of the church of St. John the Baptist at New Madrid, Mo., and for a few years subsequently of St. Peter's at Gravois, in St. Louis County. While still retaining this charge the Rev. Mr. Hennessy was appointed professor of dogmatic theology and Holy Scripture in the theological seminary at Carondelet, and in 1857 became superior of that institution, his learning and experience fitting him for the position. He was subsequently attached to the cathedral, and towards the close of the civil war was pastor of St. Joseph's Church in the now episcopal city of St. Joseph's. Having been elected Bishop of Dubuque on the 24th of April, 1866, he was consecrated on the 30th of September in that year. The important diocese confided to Bishop Hennessy comprised the whole State of Iowa, with a rapidly growing Catholic population which already exceeded a hundred thousand souls, with about sixty priests and seventy-nine churches.

Early in his administration Bishop Hennessy founded the Mercy Hospital at Davenport on property secured by Rev. Mr. Pelamourgues. He endeavored to establish a college, but it was not till 1873 that St. Joseph's College was opened. It is now in a flourishing condition.

The same year the Fathers of the ancient order of St. Benedict, with Father Augustine Burns as superior, founded St. Malachy's Priory at Creston, in Union County, the first English-speaking community of Benedictines in the United States.

In 1881 the diocese, which had increased greatly, was divided, and a new see established at Davenport. The diocese of Dubuque thus reduced comprised the portion of the State of Iowa lying north of the counties of Harrison, Shelby, Audubon, Guthrie, Dallas, Polk, Jasper, Poweshiek, Iowa, Johnson, Cedar, and Scott.

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By 1884 the episcopal city of Dubuque had a fine cathedral, dedicated to St. Raphael, and twenty-six other churches; the Mercy Hospital and Marine Hospital, both under the care of the Sisters of Mercy; an asylum for orphans of German parentage, St. Joseph's College, convents of Visitation and Presentation nuns and of Franciscan Sisters, with several academies and parochial schools. The total number of priests was one hundred and fifty, the churches nearly equalling that number, giving the sixty thousand Catholics of the diocese every advantage for hearing Mass and approaching the sacraments; while the care of the growing youth, on whose fidelity to the faith so much depended, was evinced by the fact that more than seven thousand six hundred attended Catholic schools. Bishop Hennessy was one of the Fathers of the Third Plenary Council of Baltimore in 1884.

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DIOCESE OF ERIE.

RIGHT REV. JOSUE M. YOUNG,

Second Bishop of Erie.

JOSHUA MOODY YOUNG was born at Shapleigh, Maine, October 29, 1808, and was brought up in the Protestant doctrines which his parents professed. After passing through the district schools he entered the printing-office of the *Eastern Argus* at Portland in 1823. Here he met a Catholic, whom he attacked in the usual way on the score of religion; but he found his fellow-printer to be a man able to give an account of his faith, and one who lived up to it. Young began to read Catholic books, and the good seed germinated. After editing a paper at Saco he returned to Portland about the time of Bishop Fenwick's visit in 1827. He sought through his friend an introduction to the bishop, and received a series of instructions from that learned prelate. He was baptized in 1828, taking the name of Josue Maria, and soon proceeded to Cincinnati with the view of entering the priesthood. After a time spent there he was sent tc Mount St. Mary's, and was ordained in 1837. The Rev. Mr Young was for seven years a laborious missionary, much of the time at Lancaster, Ohio. On the erection of the see of Erie ir 1852 Bishop O'Connor was appointed to the new diocese; bu Rev. Mr. Young was reluctant to replace him at Pittsburgh, an Bishop O'Connor returned to his former see. Rev. Mr. Youn was consecrated Bishop of Erie April 23, 1854, by Archbisho Purcell, and began to organize the diocese confided to his care He founded an hospital at Erie, erected a fine school, which h placed under the charge of the Franciscan Brothers and Sister of St. Joseph. Other academies and schools and an infirmary, a well as churches, erected in various parts of the diocese, prove his activity and zeal. He was, too, an ardent supporter of th

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temperance cause, and by example and precept endeavored to withdraw his flock from intoxicating drinks. By his influence all his brothers and sisters except one embraced the Catholic faith, although at first his becoming a Catholic and a priest caused a mysterious horror in the family. In the midst of his active administration Bishop Young was suddenly stricken down with heart-disease, and survived only long enough to receive the last sacraments before his death, September 18, 1866.

RIGHT REV. TOBIAS MULLEN,

Third Bishop of Erie.

TOBIAS MULLEN was born in the parish of Urney, County Tyrone, Ireland, the youngest of the six sons of James Mullen and Mary Travers. His earliest days were spent on a farm, and after attending the schools in the neighborhood of his home he made classical studies at Castlefin. About 1840 he was examined with others by Bishop McLaughlin, and passed so successfully that he was directed to prepare for the Irish College in Paris. Before the young man was ready to start he attended another examination of all the students of the diocese, and, passing this with honor, he was sent to Maynooth. While there young Mullen, with four other students, having listened to an appeal from Bishop O'Connor, of Pittsburgh, they all resolved to devote themselves to the American missions under the direction of that prelate. After prosecuting his theological studies for some time in Pittsburgh he was ordained on the 1st of September, 1844, by Bishop O'Connor, and served for about two years as assistant at the cathedral in Pittsburgh. Rev. Mr. Mullen was afterwards charged with the care of congregations at Johnstown and in Jefferson County. Nine years after he was appointed pastor of St. Peter's, Allegheny City. Here he remained thirteen years, and for a considerable period was vicar-general of the diocese under Bishop Domenec.

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Rev. Mr. Mullen was appointed Bishop of Erie on the death of Bishop Young, and was consecrated August 2, 1868. The development of the oil-springs discovered more than two centuries ago by the Franciscan De la Roche caused an influx of people into this diocese, bringing many Catholics; but the population was not always permanent, and churches erected for large congregations became in a few years scantily attended. Yet during the administration of Bishop Mullen the population has increased from thirty to forty five thousand, and the churches from fifty-five to eighty-four. On his installation the diocese had but thirty-five priests; it has now sixty secular clergymen and seven Benedictine Fathers. The Congregation of the Most Holy Redeemer has, within a few years, established a preparatory college at Northeast. There are academies for young ladies under Benedictine nuns, under Sisters of St. Joseph, and parochial schools under their care and that of the Sisters of the Humility of Mary. There are in the fifty-eight parochial schools 5,687 pupils. Besides this the diocese has two hospitals and an asylum.

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DIOCESE OF FORT WAYNE.

RIGHT REV. JOHN HENRY LUERS,

First Bishop of Fort Wayne.

JOHN HENRY LUERS was born near the city of Münster, Germany, September 29, 1819, and emigrated with his family to the United States in 1833. He was soon placed as a clerk in a store at Piqua, Ohio; but he desired to become a priest. An accidental meeting with Bishop Purcell encouraged the hopes of the young man and enabled him to enter the Lazarist Seminary of St. Francis Xavier. He was ordained priest November 11, 1846, and was stationed in the parish of St. Joseph, where a half-finished church needed an active hand. The Rev. Mr. Luers completed the sacred edifice, and beside it erected a substantial school-house, into which he gathered the children of the parish after making a careful census. Here he labored for years, seeking the salvation of his flock.

When the see of Fort Wayne was erected the Rev. Mr. Luers was chosen bishop, to his own great surprise, and was consecrated January 10, 1858. His diocese contained a small frame building for his cathedral and nineteen other churches, attended by fourteen priests, though the diocese comprised thirty-eight counties. Bishop Luers began the erection of a cathedral, but he was more anxious to preserve the religion of his flock, and by constant visits to parts where Catholics had settled he encouraged the erection of parochial churches. Bishop Luers obtained priests to meet their wants, and, holding a synod, established sound regulations. On a visit to Rome in 1864 he was commissioned by Pope Pius IX. with the task of drawing up a constitution and rules for the Sisters of the Holy Cross. The Congregation of Priests of the Holy Cross found in him a warm and earnest friend, and that community, under the guidance of the vene-

rable Father Sorin, has grown to be one of the most important bodies of regular priests in the country, the University of Notre Dàme being one of our greatest Catholic institutions. Bishop Luers attended the Provincial Councils of Cincinnati and the Plenary Council of Baltimore. In June, 1871, he went to Cleveland to ordain some of the seminarians, and while on his way to the episcopal residence on the morning of the 28th, before taking a train to another diocese, the charitable bishop was stricken down with apoplexy. He was carried to the bishop's house and expired a few moments after receiving the last sacraments.

RIGHT REV. JOSEPH DWENGER,

Second Bishop of Fort Wayne.

JOSEPH DWENGER was born in 1837 at St. John's, near Minster, Ohio, of parents who had recently emigrated from Ankum, in Hanover. He lost his father at the age of three, and on his mother removing to Cincinnati he was sent to the school of the Holy Trinity. At the age of twelve he lost his mother also, but the Rev. Mr. Kunkler took the talented orphan boy and placed him with the Fathers of the Precious Blood. Young Dwenger began his studies for the priesthood, and completed them in the Seminary of Mount St. Mary's of the West. He was ordained priest in the chapel of that institution by Archbishop Purcell on the 4th of September, 1859. How highly he was esteemed may be inferred from the fact that he was appointed professor and director in the seminary of the Precious Blood, and retained the position for three years. He was then placed in charge of the congregations at Wapakoneta and St. Mary's, and showed himself a zealous missionary priest, ever anxious for the welfare of his flock. He was also secretary and consultor in his order, and connected with the seminary at Carthagena. From 1867 to 1872 he was employed in giving missions in Ohio, Kentucky, and Indiana. Having been selected to succeed Bishop Luers, he was consecrated by Archbishop Purcell, assisted by Bishops Toebbe

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and Borgess, on the 14th of April, 1872, and was the youngest member of the hierarchy. The development and proper organization of the parochial schools has been the great object of his attention. He established a Diocesan School Board, which introduced into the schools uniformity of teaching and grading as well as in text-books, and has since exercised a wise supervision over them. The reports are annually printed, and stimulate the faithful to support the schools. In 1884 there were sixty schools with eight thousand pupils—nearly nine per cent. of the total Catholic population of 85,000. His diocese had also the university of Notre Dame, under the Priests of the Holy Cross, with Sisters of the same origin; Priests and Sisters of the Precious Blood, Sisters of the Third Order of St. Francis attending schools and hospitals, Poor Handmaids of Christ similarly employed, Sisters of Providence, and Sisters of Notre Dame.

On the occasion of the American pilgrimage to Rome Bishop Dwenger accompanied it as superior. He attended the Third Plenary Council, and visited Rome soon after its close.

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DIOCESE OF GALVESTON.

RIGHT REV. CLAUDE MARY DUBUIS,

Second Bishop of Galveston.

CLAUDE MARY DUBUIS was born in France about the year 1817. He was one of the early missionaries whom Bishop Odin drew to Texas. He was stationed in 1847 in the difficult mission of Castroville, where he suffered greatly, living in a wretched hut till he and his fellow-missionary built a house with their own hands. An accident for a time placed his life in danger, but a constitution of iron enabled the zealous priest to endure all, where others sank under their trials. His associate, the Rev. Mr. Chazelle, died of typhus, while he himself was so ill that he was able to say Mass only by resting from time to time before he could administer the Holy Viaticum to his fellow-priest. He persevered, however, and even established a school. About 1850 he was transferred to San Antonio, and was for many years pastor of San Ferdinand's Church, and, with the aid of curates, attended a large and scattered flock. Here, too, he showed zeal for education, aiding greatly the Ursulines in establishing a convent. On the promotion of Bishop Odin to the see of New Orleans the Rev. Mr. Dubuis was chosen as his successor, and was consecrated November 23, 1862, taking possession of his see during the difficult period when the South was ravaged by contending armies. When peace was restored Bishop Dubuis endeavored to repair the losses which religion had sustained, and by 1874 the diocese contained fifty-five churches and chapels, with eighty-three priests and about 100,000 Catholics. On the 3d of September in that year the diocese of San Antonio and the vicariate-apostolic of Brownsville were created; but Bishop Dubuis' health made him solicit a coadjutor, and the Right Rev. P. Dufal, who had been consecrated Bishop of Delcon in 1860 and

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Vicar-Apostolic of Eastern Bengal, was transferred May 14, 1878, to Texas as coadjutor with the right of succession; he resigned, however, in 1880, but Bishop Dubuis retired to France, and the next year resigned the see of Galveston.

RIGHT REV. NICHOLAS A. GALLAGHER,

Bishop of Canopus and Administrator of Galveston.

Nicholas A. Gallagher was born at Temperanceville, Belmont County, Ohio, on the 19th of February, 1846, and, after pursuing literary and divinity studies at Mount St. Mary's of the West, was ordained priest at Columbus on Christmas day in the year 1868. He was known for many years as a zealous and talented priest of the diocese of Columbus, where his piety and executive ability, as well as his devotedness to his sacred calling, made him remarked by all. From 1869 to 1872 he was attached to St. Patrick's Church, under Bishop Rosecrans, and from it attended the chapel of St. Joseph's Cathedral before the solemn opening of that church itself. He was next president of St. Aloysius' Seminary, near Columbus, and when St. Joseph's became the bishop's residence Rev. Mr. Gallagher was appointed pastor of St. Patrick's and vicar-general. During the vacancy of the see from October, 1878, to August, 1880, he was administrator of the diocese. The Holy See selected this able clergyman to regulate the affairs of the diocese of Galveston as administrator, appointing him Bishop of Canopus. He was consecrated at St. Mary's College, Galveston, on Sunday, April 30, 1882, by the Right Rev. Edward Fitzgerald, Bishop of Little Rock. He then assumed the administration of the diocese, of which Dr. Dubuis still retained the title of bishop. During the short period since his consecration Bishop Gallagher, laboring assiduously, has done much to restore order and meet the difficulties of the diocese confided to him. In the portion of Texas under his charge there were in 1884 forty priests, with fifty churches and chapels, and, as is estimated, some eight-and-thirty

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thousand Catholics. There are several female academies under the Ursuline nuns and other religious, and two charitable institutions, but much has yet to be accomplished in the direction of parochial schools. This task and the keeping pace with increasing immigration make the position of Bishop Gallagher one of trial.

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RT. REV. N. A. GALLAGHER, D.D.

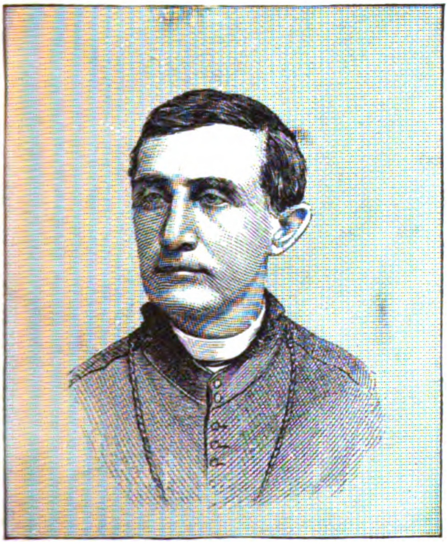
Born at Temperanceville, Ohio, Feb. 19, 1846.

Ordained Dec. 25, 1868; Consecrated Bishop of Canopus and Administrator of Galveston, April 30, 1882.

RT. REV. EUGENE O'CONNELL, D.D.

Born near Kells, Ireland, June 18, 1815.

Ordained 1842; Consecrated Bishop of Flaviopolis, Feb. 3, 1861; Bishop of Grass Valley, March 22, 1868; resigned, 1884.



RT. REV. HENRY J. RICHTER, D.D.

Born at Neuen Kirchen, Germany, April 9, 1838.

Ordained June 10, 1865; Consecrated Bishop of Grand Rapids, April 22, 1883.

RT. REV. PATRICK MANOGUE, D.D.

Born at Desart, Ireland, in 1831.

Ordained in 1861; Consecrated Bishop of Ceramos and Coadjutor, Jan. 16, 1881; Bishop of Grass Valley, 1884.

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DIOCESE OF GRAND RAPIDS.

RIGHT REV. HENRY JOSEPH RICHTER,

First Bishop of Grand Rapids.

HENRY JOSEPH RICHTER was born on the 9th of April, 1838, at Neuen Kirchen, in the Grand Duchy of Oldenburg. After studying in the local schools he came to the United States in 1854 and entered St. Paul's School, in Cincinnati, in the succeeding year. This was followed by five years of steady application in St. Xavier's, the college at Bardstown, and Mount St. Mary's. He went to Rome in 1860, entering the American College, and winning his doctor's cap in 1865, was ordained on the 10th of June by Cardinal Patrizi. Returning to Cincinnati in October, he was made vice-president of Mount St. Mary's Seminary, where he filled the chairs of dogma, philosophy, and liturgy till 1870. He then founded the church of St. Laurence, and made it a thriving parish; was director of the Academy of Mount St. Vincent, and one of the Committee of Investigation of the diocese. When His Holiness Leo XIII. established the diocese of Grand Rapids on the 19th of May, 1882, the Rev. Dr. Richter was selected for the new see. He was consecrated and enthroned in St. Andrew's, Grand Rapids, on the 22d of April, 1883, by the Right Rev. William Henry Elder, Coadjutor of Cincinnati.

The diocese confided to Bishop Richter contained thirty-three churches with resident pastors, seventeen parochial schools with 2,867 scholars, out of a population of forty or fifty thousand Catholics. There were also two hospitals and an orphan asylum. There is a community of Franciscans at the Indian settlement of Cross Village; and Sisters of Charity, of Providence, of Notre Dame, of the Immaculate Heart of Mary, with Franciscan and

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Dominican Sisters, in charge of academies, schools, and charitable institutions.

The total number of churches in the diocese in 1884 is given as ninety, with fiftv-two priests, for a population of nearly sixty thousand.

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DIOCESE OF GRASS VALLEY.

RIGHT REV. EUGENE O'CONNELL,

First Bishop of Grass Valley.

Eugene O'Connell was born in the parish of Kingscourt, in the diocese of Meath, Ireland, and studied in the diocesan seminary of Navan, and subsequently at Maynooth, where he was ordained in 1842. He remained at Navan as professor for several years, and then joined the community at All Hallows' College, where he rendered very great service. Here he spent several years, leaving it for a time to act as missionary in California. There he was appointed president of Santa Iñez College and president of St. Thomas' Theological Seminary. When it was resolved to divide the diocese of San Francisco by erecting the vicariate-apostolic of Marysville, the Rev. Eugene O'Connell was selected. He was consecrated Bishop of Flaviopolis in the college of All Hallows on the 3d of February, 1861, by the Most Rev. Dr. Cullen. The next month he set out for his vicariate, which comprised the portion of California north of the thirty-ninth degree and the Territory of Nevada. In this district he found only four priests. He made Marysville his residence and took charge of it as his personal mission, attending with one priest the stations in California; while Nevada at first gave greater hopes. Virginia City soon had two churches, one under the Rev. P. Manogue, the other directed by the Passionist Fathers. Bishop O'Connell established the Sisters of Notre Dame at Marysville, and Sisters of Mercy at Grass Valley, in August, 1863. Churches were soon established at Downieville, Forest Hill, Grass Valley, Mendocino, and Weaverville, whence priests attended a number of stations. Orphan asylums were the bishop's next object. On the 3d of March, 1868, Pope Pius IX. established the diocese of Grass Valley, comprising the territory

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between the Pacific and the Colorado, between the 39th and 42d degrees. Some years after Bishop O'Connell, worn out by his labors in the large and toilsome field, obtained as a coadjutor the Right Rev. P. Manogue. and in 1884 he resigned the see and was transferred to Joppa. The progress of Catholicity in that portion of the country has been slow, and Nevada, prematurely made a State, has declined rapidly in population.

RIGHT REV. PATRICK MANOGUE,

Second Bishop of Grass Valley.

Patrick Manogue was born in 1831 at Desert, County Kilkenny, Ireland, and arrived in this country in his boyhood, after preliminary studies at Callan. He was thrown into the midst of a New England community, where he found men of all ideas, all claiming to be the organs of perfect religions, and all agreeing in one single point—an insensate ignorance of everything relating to the Catholic Church, and consequently a deep-seated prejudice against it. Called on constantly to explain and defend his faith, he resolved to become a priest, and entered the university of St. Mary's of the Lake, Chicago. After pursuing a classical and philosophical course in that institution he was sent to Paris, and made his theological studies in the great seminary of St. Sulpice. He was ordained priest in 1861 by Cardinal Morlot in the parish church of St. Sulpice. He soon after joined the California mission, and about 1864 was one of the first priests sent to Nevada. He erected St. Mary's, a very fine church, in Virginia City, and established a house of Sisters of Charity. He continued his mission labors here for many years, acting for no fewer than fifteen as vicar-general of the diocese of Grass Valley, and obtaining favorable comments from all for his zeal and energy. The diocese is a large and thinly settled one, and when the priest first selected as coadjutor to Bishop O'Connell shrank from the onerous duty, the Holy See, July 27, 1880, selected the hard-working and unambitious but able priest of Virginia City.

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He was consecrated Bishop of Ceramos on the 16th of January, 1881, by Archbishop Alemany in St. Mary's Cathedral, San Francisco. The ill-health and infirmities of Right Rev. Dr. O'Connell devolved much of the administration on the coadjutor, till by his resignation in 1884 the Right Rev. Dr. Manogue became second Bishop of Grass Valley. His diocese contains only from seven to ten thousand Catholics, with thirty-five priests and thirty-seven churches. Sisters of Notre Dame, of Charity and Mercy, as well as Dominican nuns, conduct academies, schools, asylums, and an hospital. Zealous priests have begun an earnest work at the Indian Reservation to save the last remnant of the Mission Indians.

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DIOCESE OF GREEN BAY.

RIGHT REV. JOSEPH MELCHER,

First Bishop of Green Bay.

JOSEPH MELCHER was born in Vienna in the year 1807. After pursuing his preliminary studies in that capital he went to Modena to complete his course, and there won the doctor's cap. After his ordination in 1830 he became one of the chaplains at the court of Austria, but he longed to devote himself to the laborious life of a missionary beyond the limits of Europe. When Bishop Rosati visited Vienna to solicit German priests for his diocese, the Rev. Mr. Melcher offered his services, and came to the United States in 1843. He was stationed at Little Rock, Arkansas, and remained there till the next year, when that State was erected into a separate diocese. Rev. Mr. Melcher was then recalled to St. Louis and appointed pastor of St. Mary's Church, in which position he remained till he was called to the episcopate. He had also for many years held the responsible position of vicar-general of the diocese. On the erection of the see of Green Bay, March 3, 1868, he was chosen its first bishop and was consecrated in the cathedral, St. Louis, July 12, 1868. His diocese comprised the part of Wisconsin from the east bank of the river of that name to Lake Michigan, and running north from the Fox and Manitowoc rivers to the State line. He found sixteen priests for a population of more than forty thousand Catholics from various countries. He proceeded to organize his diocese, and so successfully that in the report furnished by him in 1873 he could claim sixty-five churches and chapels

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attended by fifty-six priests, two thousand children in the Catholic schools, in a total Catholic population of sixty thousand. Bishop Melcher died piously, at Green Bay, on the 20th of December, 1873.

RIGHT REV. FRANCIS XAVIER KRAUTBAUER,

Second Bishop of Green Bay.

Francis Xavier Krautbauer was born on the 12th of January, 1824, at Bruck on the Oberpfalz, diocese of Ratisbonne, and after pursuing his studies in his native country, and being raised to priestly orders on the 16th of July, 1850, he came to America in the following autumn to devote himself to missionary work among his countrymen. From 1851 to 1859 we see him laboring in a poor parish at Rochester, then in the diocese of Buffalo. He showed his zeal for Catholic education by establishing a school for children of both sexes, placing the girls under School Sisters of Notre Dame, and deeming it sounder policy to retain his congregation in a little frame church till the school was erected and paid for, rather than cripple the parish by erecting a fine church beyond its means. In 1859 Rev. Mr. Krautbauer went to Milwaukee to become chaplain and director at the church of Our Lady of the Angels, connected with the mother-house of the School Sisters of Notre Dame. Here he remained for more than ten years, his influence being felt in the community of Sisters, who profited by his counsels. Having been selected to succeed Bishop Melcher, Dr. Krautbauer was consecrated June 29, 1875, and took possession of the see of Green Bay. The diocese contained sixty-three priests and ninety-two churches, the Servites representing the religious orders, with Servite nuns, Ursulines, School Sisters of Notre Dame, Sisters of the Third Order of St. Francis and St. Dominic, Sisters of St. Agnes. The population comprised English-speaking Catholics, with others of German, French, Hollandish, Bohemian, Walloon,

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Polish, and Indian tongues. Many congregations contained representatives of several languages. Bishop Krautbauer labored earnestly to extend the school system, and by 1884 could number 96 priests, 111 churches, and 15 chapels, with 44 parochial schools in which 5,292 children were saved from the soul-withering influence of the public-schools, where religious teaching is excluded. The resources of the diocese by the policy of Bishop Krautbauer have been greatly enhanced, although the population had not increased in the same ratio as the priests and institutions.

Bishop Krautbauer continued his zealous labors to the end. On the 16th day of December, 1885, he was found dead in his bed.

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DIOCESE OF HARRISBURG.

RIGHT REV. JEREMIAH F. SHANAHAN,

First Bishop of Harrisburg.

Jeremiah F. Shanahan was born in Susquehanna County, Pennsylvania, and pursued all his studies in his native State, from his earliest rudiments to the close of his ecclesiastical course. He was ordained priest by Right Rev. John Nepomucene Neumann, Bishop of Philadelphia, in July, 1859. The extent of his learning, his administrative powers and piety, led to his appointment as rector of the Preparatory Seminary at Glen Riddle, where boys who evince the piety and zeal likely to produce a vocation are trained in classical and general learning to fit them for entrance into the diocesan seminary, in case God calls them to the priesthood. Under his fostering care the establishment at Glen Riddle sent many students to the seminary, who in time were ordained to the priesthood. He was selected as first bishop of the new see of Harrisburg, established in 1868, and was consecrated in the cathedral of St. Peter and St. Paul, by Archbishop Wood, assisted by Bishop McGill, of Richmond, and Bishop Domenec, of Pittsburgh, on Sunday, July 12, 1868.

The diocese of Harrisburg was another taken from that of Philadelphia, which once embraced the whole States of Pennsylvania and Delaware, and a district in New Jersey. The part of Pennsylvania confided to the care of Bishop Shanahan comprised the counties of Dauphin, Lebanon, Lancaster, York, Adams, Franklin, Fulton, Cumberland, Perry, Juniata, Mifflin, Centre, Clinton, Union, Snyder, Northumberland, Montour, and Columbia. The diocese lying along the southern part of the State was not insignificant in extent, but, though it comprised

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within its limits two of the oldest Catholic missions in the State, the Catholic population was comparatively small. Conewago and Lancaster had at a very early day been visited by the Jesuit missionaries from Maryland, and those zealous missionaries of colonial days established residences and churches there before the American Revolution, Father William Wapeler being the pioneer priest at both places, as early as 1741. When Bishop Shanahan began to organize his diocese he found about twenty-five thousand of the faithful, with forty churches and twenty-two priests. There were convents with academies at McSherrystown, Lebanon, and Lancaster, but there were only seven parochial schools. Harrisburg, though the capital of the State, contained but two churches, and the newly-consecrated bishop took up his residence at St. Patrick's, acting as rector. The diocese does not increase much by immigration, but develops by the natural growth of the Catholic body. Accordingly the great care of the bishop was to do all in his power to save for religion and society the rising generation. He introduced the Sisters of Mercy, of St. Joseph, of Christian Charity, of the Holy Cross, and the Seton Sisters of Charity from New York. The result has been consoling. By 1884 the diocese contained seven academies for the higher education of girls, twenty-nine parochial schools, attended by more than four thousand pupils; there were two asylums to save orphans from misery and loss of faith. Eleven new churches had been erected, and he had forty-five priests, nearly one for every church in his diocese.

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DIOCESE OF HARTFORD.

RIGHT REV. WILLIAM TYLER,

First Bishop of Hartford.

William Tyler was born on the 5th of June, 1806, at Derby, Vermont, his father being a substantial farmer, his mother a sister of the famous convert, Rev. Daniel Barber. She followed the example of her relatives, and soon after their conversion, in 1816, was received into the Church with her three sons and four daughters. When about fifteen William entered the classical school established at Claremont by Rev. Virgil Barber. Showing a vocation for the priesthood, he was taken into his house by Bishop Fenwick, and began his theological course, receiving ordination in Pentecost week, 1828.

His first appointment was in the cathedral, Boston, where his zeal and piety, as well as his charity, won all hearts, his only absence being a short missionary service at Aroostook. He was in time made vicar-general of the diocese, and on its division in 1843 he was selected as the first to wear the mitre as Bishop of Hartford. He was consecrated on the 17th of March, 1844, by Bishop Fenwick, and proceeded to his diocese, which embraced Rhode Island and Connecticut, and contained only six priests. He took up his residence at Providence, making the church of St. Peter and St. Paul his cathedral. The health of Bishop Tyler was never strong, and he loved retirement and prayer; but he was zealous in his missionary and episcopal duties, and gradually increased the numbers of his clergy and churches, accomplishing all the more by means of allowances from the Leopoldine Society. He attended the Sixth and Seventh Councils of Baltimore, presenting to the Fathers of the latter synod a certificate that he could not long survive, and asking permission to resign his see.

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The appointment of a coadjutor was recommended by the Fathers of the council, but Bishop Tyler returned to his diocese only to be stricken down by a rheumatic fever. He was for a time delirious, but recovered his faculties, and, receiving the last sacraments, gave the final directions as to the affairs of the diocese, and, closing his eyes to all earthly things, murmured pious ejaculations and prayers till his soul departed, June 18, 1849.

RIGHT REV. BERNARD O'REILLY,

Second Bishop of Hartford.

Bernard O'Reilly was born in the County Longford, Ireland, in 1803, and after a pious education declared as he reached his majority that he felt called by God to serve him in the priesthood and on the American mission. Sailing for America January 17, 1825, the young Levite entered the College of Montreal, and, completing his theological studies at St. Mary's College, Baltimore, he was ordained in New York, October 13, 1831. He was appointed to St. James' Church in Jay Street, Brooklyn, and was a faithful pastor during the cholera of 1832, being twice prostrated by the disease while attending his flock. In December, 1832, he was made pastor of St. Patrick's Church, Rochester, his district extending from Auburn to Niagara. When the see of Buffalo was erected, in 1847, Bishop Timon summoned him to that city and appointed him vicar-general. The hospital of the Sisters was his especial care, and he ably defended it against the aspersions of the Rev. John C. Lord, a Presbyterian clergyman. The Council of Baltimore in 1849 recommended him as coadjutor to Bishop Tyler, but on the sudden death of that prelate he was consecrated Bishop of Hartford, on the 10th of November, 1850, the ceremony taking place in St. Patrick's Church, Rochester. He took up the administration with zeal and energy, but found that his little flock excited great hostility from the population among whom they were scattered. When the bishop in-

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troduced the Sisters of Mercy into his diocese in 1855, the good religious were threatened by a mob; but he fearlessly faced the furious crowd, declaring that it was their home, and that they should not leave it for an hour. "I shall protect them while I have life, and, if needs be, register their safety with my blood." He increased his clergy to forty-two and his churches to forty-six, established five academies and three orphan asylums, and beheld his flock advance to seventy thousand. To carry out more extensive plans for the spiritual good of his flock Bishop O'Reilly sailed to Europe on the 5th of December, 1855. He secured a religious community to direct schools for boys in his diocese, and, paying a visit to his aged parents, embarked for New York on the steamer *Pacific*, January 23, 1856. No tidings of the vessel or her passengers ever reached either shore. The good bishop in the midst of his labors had been summoned to his reward.

RIGHT REV. FRANCIS PATRICK McFARLAND,

Third Bishop of Hartford.

Francis Patrick McFarland was born at Franklin, Pennsylvania, April 16, 1819, and was early trained to piety by his parents. Evincing talent and a desire to minister at God's altar, he entered Mount St. Mary's College, and, on the completion of the period assigned for the ecclesiastical studies, was ordained priest in St. Patrick's Cathedral, New York, by Bishop Hughes, May 18, 1845. After acting as professor at St. John's College, Fordham, he was appointed to the mission of Watertown, and subsequently made pastor of St. John's Church, Utica. Here he remained several years, building up the Catholic body by his zeal for the education and training of the young, and his constant care of the spiritual wants of his whole flock.

When it became evident that Bishop O'Reilly had perished at sea the Rev. Mr. McFarland's name was proposed for the vacant bishopric. He was consecrated on the 14th of March, 1858, and,

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like his predecessors, made Providence his residence. Under his administration the progress of the faith continued, so that in 1872 the diocese, which could boast a population of two hundred thousand Catholics, with more than a hundred churches and priests, ten academies, forty-five parochial schools, and pupils exceeding five thousand, was divided. A new see was erected at Providence, with Rhode Island and part of Massachusetts as a diocese. Bishop McFarland removed to Hartford, and began the erection of a cathedral with an episcopal residence and a convent for Sisters. His health, however, failed, and though he visited the South, the zealous bishop was unable to remain away from his diocese; he returned to linger and die on the 12th of October, 1874. His administration had been that of a kind and gentle father, winning the love of his flock and the respect of the whole community by his virtues, his learning, and his modesty. At his death Connecticut alone had 89 churches and 76 priests.

RIGHT REV. THOMAS GALBERRY, O.S.A.,

Fourth Bishop of Hartford.

Thomas Galberry first saw the light at Naas, in the County Kildare, Ireland, in 1833; but three years after his birth his parents came to this country and settled in Philadelphia. Here he received his early training, and at the age of sixteen entered Villanova College. On his graduation, in 1851, he resolved to renounce the world, and the next year received the habit of the Hermits of St. Augustine at Villanova. After a fervent novitiate he began his divinity studies, and was ordained priest by Bishop Neumann, December 20, 1856. Father Galberry was for two years a professor at Villanova, then pastor of St. Dennis' Church, West Haverford. At the opening of the year 1860 he was sent to Lansingburg, New York, a mission long in the hands of the Augustinians. Here he erected a fine Gothic church at a

cost of more than thirty-three thousand dollars, and near it a house for the Sisters of St. Joseph. On the 30th of November, 1866, he was made superior of the Commissariate of Our Lady of Good Counsel, the mission of his order in the United States. While holding this important office he took charge at Lawrence, Mass., completing the church in that place, and, having been elected president of Villanova College, erected a new edifice and reorganized the university course. When the Augustinians in the United States were formed into the province of St. Thomas of Villanova, in 1874, Father Galberry was elected provincial, but was soon after appointed by the Pope Bishop of Hartford. Reluctant to sever his life from his religious brethren, he forwarded his resignation to Rome, but was required to obey. He was accordingly consecrated by Archbishop Williams, March 19, 1876. On assuming the mitre of Hartford he entered on his duties with his wonted zeal and devotion, seeking to spread through his flock solid and deep piety and attachment to the faith, as he had while superior of his order extended the Third Order of St. Augustine with great spiritual fruit. He was not, however, long to rule the diocese of Hartford. In October, 1878, feeling that his health was breaking, he hoped that a visit to Villanova would enable him to recruit his strength and obtain the care of physicians who knew his constitution. His case, however, was far more critical than he supposed. Before the rapidly-moving cars reached New York Bishop Galberry was seized with a hemorrhage, and as the Grand Central Station was entered he was conveyed to a hotel and medical aid was summoned. It was beyond the power of science to arrest the malady. The faithful bishop prepared to surrender a life which he had spent in the service of religion and his fellow-men, and was attended by several of the city clergy. He died calmly about seven o'clock in the evening of October 10, 1878, greatly lamented by his fellow-religious and by the diocese of Hartford, which had just begun to appreciate his worth.

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RIGHT REV. LAWRENCE S. McMAHON,

Fifth Bishop of Hartford.

Lawrence S. McMahon was born in the British province of New Brunswick in 1835, but was brought to the United States in his fourth year. His early studies were made in the public schools of Boston, but he subsequently entered the College of the Holy Cross at Worcester, Mass., and remained there till the destruction of that institution by fire suspended its work for a time. He made the rest of his course in Montreal and Baltimore. Desirous of devoting himself to the service of the Almighty, he went to France and began his theological course at the college of Aix, but completed it at Rome, March 24, 1860. He was ordained that same year in the Basilica of St. John Lateran by the cardinal vicar. On his return to the United States he was first stationed in the cathedral at Boston, but in 1863 accompanied the Twenty-eighth Massachusetts regiment to the field as chaplain. After the war he was appointed the first pastor of Bridgewater, from which parish he was, on the 1st of July, 1865, transferred to New Bedford. Here he erected the elegant Gothic church dedicated to St. Lawrence, collecting means as he advanced, so that he escaped any large indebtedness. His next step was to establish an hospital for the care of the sick, under the charge of the Sisters of Mercy—the first institution of the kind in New Bedford—and he also acquired land for other pious establishments. When the see of Providence was erected, in 1872, Bishop Hendricken made Rev. Mr. McMahon his vicar-general, and the next year the zealous priest received from Rome the degree of Doctor of Divinity. After fourteen years' mission work at New Bedford he was chosen for the see of Hartford, and was consecrated by Archbishop Williams on the 10th of August, 1879. He completed the cathedral, and governs the diocese with zeal and prudence. The diocese contained, in 1884, 136 priests, 116 churches, and a Catholic population estimated at 180,000.

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RT. REV. F. X. KRAUTBAUER, D.D.

Born at Bruck, Jan. 12, 1824.
Ordained July 16, 1850; Consecrated Bishop of Green Bay, June 29, 1875. Died Dec., 1885.

RT. REV. LAWRENCE S. McMAHON.

Born in New Brunswick in 1835.
Ordained in 1860; Consecrated Bishop of Hartford, Aug. 10, 1879.

RT. REV. JEREMIAH F. SHANAHAN.

Born in Susquehanna Co., Pa.
Ordained July, 1859; Consecrated Bishop of Harrisburg, July 12, 1868.

RT. REV. JOHN B. BRONDEL, D.D.

Born at Bruges, Belgium, Feb. 23, 1842.
Ordained Dec. 17, 1864; Consecrated Bishop of Vancouver's Island, Dec. 14, 1879; Vicar-Apostolic of Montana in 1883; Bishop of Helena, March 7, 1884.

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DIOCESE OF HELENA.

RIGHT REV. JOHN B. BRONDEL,

First Bishop of Helena.

John B. Brondel was born at Bruges, in the Belgian province of West Flanders, on the 23d of February, 1842, and received his first instructions from the Xaverian Brothers, a community but recently formed in his native city. He then for ten years followed the French and Latin courses at the College of St. Louis, the episcopal seat of learning. Choosing the career of a missionary, he made his philosophical and theological studies in the American College at Louvain, and was ordained priest by His Eminence Cardinal Sterckx at Mechlin on the 17th of December, 1864. He had been received by Bishop Blanchet for the diocese of Nesqually, and set out for it by the way of Panama, reaching Vancouver on All-Hallow Eve, 1866. After spending a year at the college, combining the duties of a professor with those of a missionary, he was stationed for ten years at Steilacoom, on Puget Sound, and after a year at Walla Walla returned to it. During his pastorship he built churches at Olympia and Tacoma. Having been elected Bishop of Vancouver's Island, he was consecrated by Archbishop Seghers on the 14th of December, 1879. He directed this difficult diocese till the Holy See assigned to Bishop Brondel the task of organizing the Church in Montana preparatory to the establishment of an episcopal see. The Territory had been erected into a vicariate-apostolic as early as 1868, and the Very Rev. A. Ravoux had been elected to preside over it, but he declined the appointment. The vicariate was administered by neighboring bishops, but was re-erected on the 7th of April, 1883, and Bishop Brondel was the first

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vicar-apostolic. On the 7th of March, 1884, His Holiness Pope Leo XIII. erected the see of Helena and transferred Bishop Brondel to it. The church of the Sacred Heart became his cathedral, and he endeavored to secure missionaries who would accomplish among other tribes what the Jesuit Fathers had effected among the Flatheads and Pends d'Oreilles. The population of the diocese is about ten thousand, the white Catholics being widely scattered, and beside the thirteen Jesuit Fathers he had only five secular priests.

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DIOCESES OF KANSAS CITY AND ST. JOSEPH'S.

RIGHT REV. JOHN JOSEPH HOGAN,

First Bishop of Kansas City and First Bishop of St. Joseph's.

JOHN J. HOGAN was born May 10, 1829, in the parish of Bruff, diocese of Limerick, Ireland. At the age of five he was sent to the neighboring village school of Holy Cross. At ten he was placed under the care of a private tutor in his father's house, where for four years he devoted himself to acquiring Latin, Greek, and French. After four years more spent in classical schools young Hogan came to the diocese of St. Louis, Missouri, to enter the theological seminary, and at the close of the regular course was ordained priest in April, 1852. The young priest's first mission was at Old Mines, where he spent a year and a half, and was then transferred to Potosi, where he became pastor. In 1854 he was called to St. Louis, and besides duty as assistant at St. John's Church officiated as chaplain to the Male Orphan Asylum and confessor to the Sisters. While thus engaged he was commissioned to organize a new parish, and erected St. Michael's Church, of which he became rector, signalizing his pastorship by at once commencing the parochial schools. Northwest Missouri, a wide district of country, without altar or priest, required an active and zealous missionary. He cheerfully left the parish which he had created to undertake the difficulties and hardships of an unprovided district. The resolute energy of the priest appears in the missions founded by him at Martinsburg, Mexico, Sturgeon, Allen—now called Moberly—Macon City, Brookfield, Chillicothe, and Cameron. Shortly before the civil war he undertook to establish a settlement in southern Missouri, on the borders of Arkansas, but was unsuccessful, the fiery tide

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of conflicting armies having rolled too frequently forward and backward over the peaceful labors of the ruined settlers. The diocese of St. Louis had long comprised the whole State of Missouri, but it was evident that, by assigning a portion of the territory to a local bishop, the interests of religion would be better subserved. Soon after the restoration of peace plans were made for the erection of a new see, which was created by Pope Pius IX. on the 3d of March, 1868, at St. Joseph, in Buchanan County, the diocese comprising the portion of Missouri lying between the river of that name and the Chariton. To this see the laborious missionary was appointed, receiving episcopal consecration on the 13th of September, 1868, at the hands of Archbishop Kenrick, in St. John's Church, St. Louis, the assistant bishops being the Right Rev. John B. Miége and Right Rev. P. A. Feehan, the eloquent sermon on the occasion being preached by Bishop Hennessy, of Dubuque. The diocese included part of Dr. Hogan's former missions, so that he was personally known. When he was installed it contained fourteen thousand Catholics, with eleven churches attended by nine priests; but education had received a solid basis in the establishment of the Ladies of the Sacred Heart and the Christian Brothers at St. Joseph. Under the bishop's impulse a new energy was infused into the Catholic body, priests were obtained for growing congregations, churches rose, the Benedictine Fathers came to found a priory at Conception, in Nodaway County, and the Franciscans at Mount St. Mary's, in Chariton County. Benedictine nuns, Sisters of St. Joseph and of the Perpetual Adoration, help to carry on the needed parochial schools. By 1880 the Catholics of the diocese, considerably increased in numbers, had thirty churches and twenty-six priests.

On the 10th of September in that year the Holy See erected another diocese, comprising the portion of the State south of the Missouri River and west of Moniteau, Miller, Camden, Laclede, Wright, Douglas, and Ozark counties. The episcopal see was fixed at Kansas City, and to it Bishop Hogan was transferred, retaining the charge of his former diocese as administrator. This new diocese contained forty-two churches and thirty priests, and some twelve thousand Catholics. The Sisters of St. Joseph had

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opened at St. Joseph's a convent, attending an hospital, an asylum, and schools. Chillicothe, Brookfield, Sedalia, Conception, Maryville, Boonville, Springfield, Independence, and Tipton, all had schools.

The Redemptorist Fathers soon made Kansas City the centre of their Western missions, establishing there a novitiate and preparatory college; the Benedictine priory became the abbey of New Engelberg, with the Right Rev. Frowenus Conrad mitred abbot; a hospital was established at Kansas City, and orphan asylums there and at St. Joseph's; and Little Sisters of the Poor opened in the former city a house for those who were left in poverty in an advanced age. In May, 1882, he laid the corner-stone of the cathedral of the Immaculate Conception, a fine Corinthian church, capable of holding four thousand people. By 1884 the two dioceses under the care of Bishop Hogan had a Catholic population of 40,000, with seventy-five churches and eighty priests. The whole development was coeval with the bishop's labors; and he has never relaxed his efforts, aiming to give his people every facility for the practice of their religion and for the Catholic education of their children, and constantly keeping in view the training-up of candidates for the priesthood to maintain the work and meet the ever-increasing audacity of infidelity, which thrives in a land of godless schools.

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DIOCESE OF LA CROSSE.

RIGHT REV. KILIAN FLASCH,

Second Bishop of La Crosse.

KILIAN FLASCH was born on the 16th of July, 1831, at the village of Retzstadt, in the diocese of Würzburg, Bavaria. He was brought up on his father's farm, attending the neighboring schools till his parents emigrated to America, in 1847. He soon after entered the College of Notre Dame, Indiana, from which he passed to the pro-seminary at Milwaukee, and, persevering in his resolve to devote his life to the apostolate of the Christian priesthood, he became a student in the Salesianum, or Seminary of St. Francis, at its opening in 1856. After pursuing a solid course of divinity studies in that thorough seminary he was ordained priest, December 16, 1859. His pious parents lived to see with joy their son a priest and three daughters enter the Sisterhood of Notre Dame, his mother attaining an age of nearly fourscore and ten to receive his episcopal blessing. The young priest was stationed at Laketown for about ten months, but in October, 1860, was recalled to the Salesianum, where, as master of discipline and professor, he remained till May, 1867, when ill-health required a change. He sought rest, however, in mission work, taking charge of a small parish and an orphan asylum at Elm Grove, near Milwaukee. In November, 1874, he became spiritual director at the seminary and professor of moral theology, and in 1879, on the retirement of Rev. Mr. Wapelhorst, Rector of the Salesianum. When Bishop Heiss was made coadjutor of Milwaukee this learned and experienced priest was selected for the see of La Crosse, and was consecrated by his predecessor, August 24, 1881. He was installed in his cathedral a week later, and

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has since labored for the flock committed to his care, now numbering 54,500, with 119 churches attended by 71 priests. The Jesuit Fathers have established a thriving college at Prairie du Chien; the Franciscan Sisters of the Perpetual Adoration have a large community, taking charge of two orphan asylums, a hospital, and eighteen parochial schools, other schools being conducted by Sisters of Notre Dame, St. Dominic, St. Joseph, and Sisters of Charity.

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DIOCESE OF LEAVENWORTH.

RIGHT REV. JOHN B. MIÉGE,

Bishop of Messenia and Vicar-Apostolic of Kansas.

JOHN BAPTIST MIÉGE was born September 18, 1815, at Chevron, in Upper Savoy, of a pious and prominent family which had seen many of its members in dignities of Church or state. He was educated mainly by his elder brother, Urban, who for nearly forty-two years presided over the Episcopal Seminary of Montiers. His early inclinations pointed to the sacerdotal state, but on completing his studies, at the age of nineteen, he announced to his brother his wish to enter the army. Urban urged him to make a thorough course of philosophy before taking the step, and two years later John Baptist said to him: "Brother, with your consent I would like to enter the Society of Jesus." He was received into the novitiate at Mélan, October 23, 1836, and, after some years spent as a successful teacher of the young, studied theology under Perrone, Passaglia, Patrizzi, and Ballerini. He was ordained at Rome in 1847, and on the dispersion of the Italian houses of the society in the following year asked to be sent to the American mission. Reaching St. Louis near the close of 1849, he became pastor of St. Charles' Church, professor of moral theology at Florissant, and subsequently at the University of St. Louis. In 1850 he received a package containing his appointment as Vicar-Apostolic of the Indian Territory east of the Rocky Mountains. He firmly but respectfully returned the documents to Archbishop Kenrick, through whom they had been forwarded. In time a formal order arrived from Rome requiring his submission, but promising that he should not be raised to any see in the United States, and that as titular bishop he might remain a member of the Society. He was consecrated Bishop of Messenia by Archbishop Kenrick on the Feast of the An

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nunciation, 1851, in St. Xavier's Church, St. Louis. The vicariate assigned to his care was then held mainly by Indian tribes, few white settlers having entered it. The States of Kansas, Nebraska, Colorado, and Indian Territory have since been formed from the territory. He proceeded to St. Mary's Mission, which he made his residence, and entered on the work of a missionary priest, to explore his vicariate and ascertain its wants, and form plans for the development of religion. In 1853 he visited Rome to report its condition, acting also as procurator of his order at a General Congregation. When he took possession of the vicariate it contained missions of his order among the Pottowatamies and Osages, Ladies of the Sacred Heart directing a girls' school at the former. Bishop Miége soon had an Osage school, under Sisters of Loretto; the Catholics in his whole district numbering about five thousand. For these he gradually provided more priests and churches. As the district soon invited settlers, who poured in from the north and the south, the Territories of Kansas and Nebraska were laid off, and here began a struggle which culminated in a civil war between the two sections. In August, 1855, Bishop Miége fixed his residence at Leavenworth, where he found seven Catholic families. That year he could report six churches, three building, eleven stations, and eight priests. The next year the Benedictine Fathers began a mission at Doniphan, and in a few years Dom Augustine Wirth opened a college at Atchison. As settlers increased churches sprang up, so that in 1857 Nebraska was formed into a separate vicariate, and Bishop Miége's jurisdiction was confined to the Territory of Kansas. Before the close of the civil war Kansas had nineteen priests—seculars, Jesuits, Benedictines, and Carmelites—and, beside the Sisterhoods already noted, Sisters of Charity, who opened at Leavenworth an academy, an hospital, and an asylum. After that the growth of religion was rapid, and in 1871 Bishop Miége obtained his wish in the consecration of a coadjutor, Dom Louis Fink, who, as prior of the Benedictines at Atchison and vicar-general of the diocese, was fully conversant with the vicariate. When, in 1874, Bishop Miége was permitted to resign the charge of vicar-apostolic, he left in the State thirty-five thousand Catholics, forty-eight priests, and seventy-one churches, including a magnificent

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cathedral. To meet the debts incurred in the new buildings Bishop Miége made a successful tour through California and Spanish America.

In July, 1874, he returned as a simple Jesuit Father to the university in St. Louis. As spiritual director of the young students of the order at Woodstock he passed a few quiet years, and, after opening a college of his order at Detroit in 1877, returned to that house of studies. Prostrated by paralysis in 1883, he lingered in great suffering till his death, July 20, 1884.

RIGHT REV. LOUIS MARIA FINK,

First Bishop of Leavenworth.

Michael Fink was born in Triftersberg, Bavaria, on the 12th of June, 1834, and, after studying in the Latin school and gymnasium at Ratisbon, came to this country at the age of eighteen. Called to a religious life he sought admission among the Benedictines of St. Vincent's Abbey, in Westmoreland County, Pennsylvania. He was received by the founder, Abbot Wimmer, and made his profession on the 6th of January, 1854, taking the name of Louis Maria. After completing his theological studies he was ordained priest on the 28th of May, 1857, by Bishop Young, of Erie. The first missionary labors of the young Benedictine priest were at Bellefonte, Pa., and Newark, N. J. He was then made pastor of a congregation in Covington, Ky., where he completed a fine church. He introduced into the parish Benedictine nuns to direct a girls' school, which was one of his earliest cares. Appointed to St. Joseph's, Chicago, he aroused a spirit of faith in his flock at that place and gathered so many around the altar that a new church was required, which he erected at a cost of eighty thousand dollars, planting a large and well-arranged school-house beside it. As prior of the house of his order in Atchison, Kan., he showed the same zeal and ability; and when Bishop Miége wished to obtain a coadjutor to whom he could resign his charge, that prelate solicited the appointment of the prior

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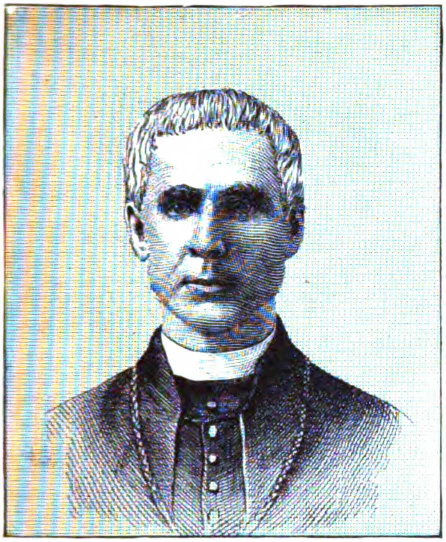


RT. REV. JOHN J. HOGAN, D.D.

Born at Bruff, Ireland, May **10, 1829.**

Ordained April, 1852; Consecrated Bishop of St. Joseph, Sept. 13, 1868; made Bishop of Kansas City, Sept. 10, 1880.

RT. REV. LOUIS MARIA FINK.

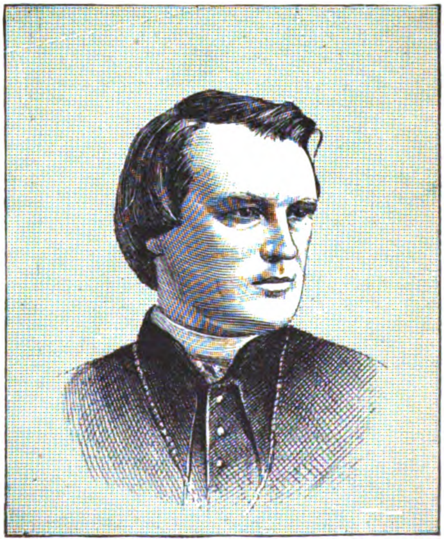
Born at Triftersberg, Bavaria, June **12, 1834.**

Ordained May 28, 1857; Consecrated Bishop of Eucarpia and Coadjutor, June 11, 1871; Bishop of Leavenworth, May 22, 1877.

RT. REV. KILIAN FLASCH, D.D.

Born at Retzstadt, Bavaria, July **16, 1831.**

Ordained Dec. 16, 1859; Consecrated Bishop of La Crosse, Aug. 24, 1881.



RT. REV. EDWARD FITZGERALD, D.D.

Born in Limerick, Oct. **13, 1833.**

Ordained Aug. 22, 1857; Consecrated Bishop of Little Rock, Feb. 3, 1867.

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of St. Benedict. On the 11th of June, 1871, he was consecrated by Bishop Foley Bishop of Eucarpia in St. Joseph's Church, Chicago, which he had erected. Bishop Fink not only aided Bishop Miége in the episcopal labors of the vicariate, but in his absence had the entire charge. In 1874 Bishop Miége resigned the vicariate, and resumed his position in the Society of Jesus as a simple Father. Bishop Fink became Vicar-Apostolic of Kansas till the erection of the see of Leavenworth, May 22, 1877, when he was transferred to it. The diocese is a large and important one, and Bishop Fink in pastorals and otherwise shows his zeal for Catholic progress. His diocese is well provided with educational establishments for its 80,000 Catholics. St. Benedict's College is connected with the Benedictine Abbey at Atchison; the Jesuit Fathers direct St. Mary's College at St. Mary's; there are besides 3 academies and 48 parochial schools, with 4,000 pupils, under Benedictine and Franciscan Sisters, Sisters of St. Joseph and of Charity, and of St. Agnes. The diocese also possesses orphan houses and hospitals under the charge of the Sisters of Charity.

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DIOCESE OF LITTLE ROCK.

RIGHT REV. ANDREW BYRNE,

First Bishop of Little Rock.

Andrew Byrne was born at Navan, in Ireland, once famous for its shrine of Our Lady, on the 5th of December, 1802. After careful studies he entered the diocesan seminary in his native place, and while there responded to a call from Bishop England for laborers in his diocese. Young Byrne accompanied the bishop to Charleston in 1820, and, completing his course under him, was ordained November 11, 1827. After spending some years in laborious missions in the Carolinas the Rev. Mr. Byrne became pastor of St. Mary's, Charleston, in 1830, and was for several years vicar-general of the diocese. After attending the Second Provincial Council of Baltimore as theologian to Bishop England, he came to New York in 1836 and was pastor of St. James' and the Nativity, establishing subsequently St. Andrew's Church. In all these positions he had displayed untiring devotion to his priestly duties, a kind and benevolent heart, zeal in the confessional, and eloquence in the pulpit. On the erection of the see of Little Rock in 1843 he was nominated as bishop, and was consecrated, with Bishop McCloskey and Bishop Quarter, on the 10th of March, 1844, in St. Patrick's Cathedral, New York. He proceeded to his diocese, which comprised the State of Arkansas and Indian Territory, only to find that Catholics were few, widely scattered, and destitute of all spiritual aid. He twice visited Europe to obtain priests and some sisterhood to direct schools and charitable institutions. He was the first to introduce into this country the Sisters of Mercy, and labored assiduously for his diocese; but Catholic progress was comparatively slow. He found but seven hundred Catholics, with four priests and as many churches. At his death he left thirteen churches

and nine priests. For several years his diocese afforded little or nothing for his support, but he was never discouraged. He attended the Sixth Provincial Council of Baltimore and the first of New Orleans, and died at Helena June 10, 1862.

RIGHT REV. EDWARD FITZGERALD,

Second Bishop of Little Rock.

EDWARD FITZGERALD was born in Limerick, Ireland, on the 13th of October, 1833; descended on his father's side from one of the old landed families, and on his mother's from the German Palatines, who settled in Ireland to avoid Catholicity, but gave many children back to the Church. Coming to this country with his family in 1849, he entered the college at the Barrens, Mo., in the ensuing year to prepare for his entrance into a theological seminary. After five years of ecclesiastical study at Mount St. Mary's of the West and its prototype at Emmittsburg he was ordained for the diocese of Cincinnati, August 22, 1857, and was at once sent on a mission of unusual difficulty for a newly-ordained priest. He was made pastor of the church at Columbus, Ohio, then under interdict, and in a state of rebellion against Archbishop Purcell. Rev. Mr. Fitzgerald restored peace, and brought the erring to a sense of duty. For nine years he labored assiduously, building up Catholicity in that city, soon to become a bishop's see.

After the close of the Civil War, when it was possible to begin to repair the losses, Rev. Mr. Fitzgerald was appointed to the diocese of Little Rock. It was a sacrifice of no ordinary character to undertake, without resources, to restore or advance the interests of the Church in a State like Arkansas, where the little Catholic beginnings had almost been swept away; yet he accepted the onerous task, and was consecrated February 3, 1867. When he reached the diocese there were but five priests left in the whole State, and of the institutions naught remained but three

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houses of Sisters of Mercy. The Catholic population in the State and in Indian Territory was estimated at sixteen hundred. Bishop Fitzgerald found much to be done, and absolutely no resources, but he endeavored to attract Catholic immigrants to the State. For a time Germans and Poles came to settle in Arkansas, so that in 1884 the Catholic body had risen to about seven thousand; but there is very slight increase now. The annual baptisms are about 375. In such dioceses, especially where the flocks are too few and too poor to maintain separate pastors, the hope of religion rests on those orders which, vowed to poverty and obedience, labor more earnestly because they are sustained by the spirit of their institute and the co-operation of brother religious. Bishop Fitzgerald called to his aid the ancient order of St. Benedict, who founded a priory in Logan County, and take charge of several missions; and also the Fathers of the Holy Ghost, whose monastery is at Marienstatt, in Conway County These religious make their house a centre for missions in severa counties. There were in all, in 1884, 23 priests in the diocese which has 34 churches and 4 convent chapels. Besides the Sis ters of Mercy, who so heroically clung to the diocese, Sisters o Charity, Sisters of St. Joseph, and Benedictine nuns are als laboring there, and this diocese can report 16 parochial school with 1,143 pupils. Bishop Fitzgerald was one of the Fathers c the Vatican Council, and at the time of the conference of tl bishops of the United States at Rome, in 1883, was selected t represent the province of New Orleans. He also attended tl Third Plenary Council of Baltimore in 1884.

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DIOCESE OF LOUISVILLE.

RIGHT REV. BENEDICT JOSEPH FLAGET,

First Bishop of Bardstown and Louisville.

Benedict Joseph Flaget was born November 7, 1763, at Contournat, in Auvergne, France, of a family of pious farmers; his father died before his birth, and his mother did not long survive. Trained by a good aunt, young Flaget entered the college at Billom, and in time passed to the University of Clermont to study for the priesthood, as his elder brother had already done. The famous seminary of St. Sulpice attracted him, and, completing a thorough course there, Benedict Joseph was ordained priest and joined the community. He was for some years professor of dogmatic and subsequently of moral theology in the seminary at Nantes, till the French Revolution broke up all institutions of the kind. The good priest then sought refuge with his family at Billom, but he felt called to the American missions, and with the consent of his superior, Rev. Mr. Emery, sailed for Baltimore in 1792. Bishop Carroll welcomed the learned clergyman and sent him to Vincennes, where a French priest was needed. Journeying by wagon and flat-boat, performing missionary duty wherever he could on the route, Rev. Mr. Flaget reached Vincennes December 21, 1792. Religion had declined so that with all his exhortation only twelve received Holy Communion on Christmas day. He labored earnestly to revive religion at Vincennes and other little centres of population where the people had for years been deprived of all spiritual succor. Recalled to Baltimore in April, 1795, he descended the Mississippi in a boat to New Orleans and embarked from that city for Baltimore. Rev. Mr. Flaget was then for three years chief prefect and one of the professors of Georgetown College, having the honor to welcome Washington to the institution. In 1798 he visited Cuba with the view

of establishing a house of the Sulpitian body on that island; but this design being frustrated, he returned to Baltimore with a number of young Cubans who desired to enter St. Mary's College. The next eight years were spent as professor in the college or in mission duties connected with the church and the parish attached to it. The arrival of the Trappists in America awakened in his heart a desire to fly from the world and all its vicissitudes, and seek peace in the silent cloisters of that austere order, but he never attained his wish.

When the diocese of Baltimore, which originally embraced all the thirteen United States, was divided in 1807, and new sees erected, Bishop Carroll recommended the Rev. Mr. Flaget for the see of Bardstown, Kentucky. The good priest at once begged Archbishop Carroll to obtain his release from the dreaded burden, and, failing to do so, went to Europe for the same object. Yielding at last to the will of the Sovereign Pontiff, he was consecrated in the cathedral, Baltimore, by Archbishop Carroll, assisted by Bishops Cheverus and Egan, on the 4th of November, 1810. Friends made up means to enable this bishop, apostolic in his poverty, to reach the diocese for which he had been consecrated. It comprised the State of Kentucky, then containing a thousand Catholics, with ten churches and three priests. Indiana and Michigan, with Tennessee, were also confided to his care. He took up his residence in a log-cabin sixteen feet square, and began his labors. The congregations in the diocese were frequently visited; a seminary was begun; confirmation given. All was not peace, however; there were dissensions to appease. Catholic doctrines were attacked, and the mild and gentle bishop was compelled to enter the arena, and, by his learning and solid reasoning, silence his opponent. His visitations to Indiana and Michigan revived religion far and wide, and those to Tennessee were the first mission efforts in that State. In 1817 he solicited the appointment of the Rev. Mr. David as his coadjutor, and that clergyman was consecrated in 1819. Relieved thus of some of his duties, devolving those nearest his cathedral on Bishop David, the venerable Dr. Flaget renewed his visitations. Besides his coadjutor he consecrated Bishop Fenwick, of Cincinnati, and went to Baltimore to consecrate Archbishop

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Whitfield. In 1829 he attended the First Provincial Council of Baltimore, which had so long been desired by him. He was there received with great veneration as the holy survivor of Archbishop Carroll's associates in the episcopate. Subsequent to that council he, at different times, consecrated Bishops Kenrick, Purcell, Chabrat, and Bruté. Under his impulse and by his co-operation two religious communities of women, the Sisters of Loretto and Sisters of Charity, had risen up in his diocese, and the ranks of his clergy were swelled by the Dominicans and Trappists.

Bishop Flaget sought in vain to resign his episcopate. His reputation for sanctity, the blessings that God evidently gave his work, made the Sovereign Pontiffs refuse to deprive Kentucky of his presence as bishop. The Bishop of Bardstown visited Rome, where he was received with great respect and admiration, and while in France he was venerated as a saint. He returned to his diocese in the summer of 1839, after an absence of four years, and was welcomed with pious joy. Bishop Flaget immediately resumed his duties and made a thorough visitation of his diocese which lasted for two years. In 1841 the see of the diocese was removed from Bardstown to Louisville.

His first coadjutor, Bishop David, died in 1841, and in 1847 Bishop Chabrat, whose sight was rapidly failing, resigned to seek a cure in Europe. In 1848 the Rev. Martin John Spalding was appointed coadjutor, and on him the chief episcopal duties devolved, as the aged bishop never recovered from the fatigue of the day when his last coadjutor was consecrated.

Bishop Flaget introduced into his diocese the Sisters of the Good Shepherd in 1842; and in 1848 the Jesuit Fathers, to his great joy, consented to take charge of St. Joseph's, one of the two colleges he had founded. The Trappists in the same year returned to his diocese and founded an establishment, which grew and prospered with God's blessing. Relieved from the care of the diocese, Bishop Flaget spent his time in prayer or pious reading. In the summer of 1849 livid tumors appeared on his shoulder and lower limbs, and his health became such that, to his great sorrow, he was no longer able to offer the holy sacrifice of the Mass, and could only join in it in spirit from his room, and

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adore our Lord at the Consecration and at the Benediction of the Blessed Sacrament when the sound of the bell reached his ears. He bore all his sufferings with the utmost patience and cheerfulness. On the night of the 10th of February, 1850, he became restless and slightly delirious. At noon the next day Bishop Spalding, attended by the eleven priests of the city, administered the Holy Viaticum and Extreme Unction to the venerable prelate, who was in full possession of his faculties. He followed the profession of faith read by his secretary, and, after a few words expressing his ardent attachment to his clergy, religious, and people, he gave his last solemn episcopal benediction.

After this his lips moved in prayer, he pressed the crucifix to his lips, and at half-past five in the evening of the 11th calmly expired without a struggle.

"He died as he had lived," says Bishop Spalding, "a saint; and the last day was perhaps the most interesting and impressive of his whole life. Tranquilly, and without a groan, did he 'fall asleep in the Lord,' like an infant gently sinking to his rest."

No bishop in this country has ever been regarded as equalling Bishop Flaget in sanctity, in the spirit of prayer, in the ardor of his devotion, his firmness, patience, and constant devotion to all the duties of his state.

RIGHT REV. JOHN BAPTIST DAVID,

Bishop of Mauricastro and of Bardstown.

John Baptist Mary David was born near Nantes, France, in the year 1761. At the age of seven he began to study Latin and music under his uncle, a pious priest, and his greatest delight was to serve as altar-boy. At the age of fourteen he entered the college of the Oratorians, from which he passed to the diocesan seminary at Nantes. After receiving subdeacon's orders he spent some time in a pious family as tutor. In 1783, having been ordained deacon, he joined the Congregation of St.

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Sulpice, and spent two years in retirement at Issy. After his ordination as priest, September 24, 1785, he became professor of philosophy, theology, and Holy Scriptures in the seminary at Angers, and remained there till it was closed by the infidel hordes of the French Revolution. Rev. Mr. David then retired to a private family, but in 1792 embarked with Rev. Mr. Flaget for America. Bishop Carroll confided to him several Catholic congregations in Maryland. Dr. David was the first to give retreats, reaping great fruit in a revival of piety. After being professor for two years at Georgetown College, and five in St. Mary's College, Baltimore, he was appointed ecclesiastical superior of the Sisters of Charity. In 1810 he accompanied Bishop Flaget to Bardstown and became superior of his theological seminary. In this position he became builder and farmer as well as theologian and director. His care extended to the Catholics around, and he founded the society of Sisters of Charity of Nazareth in a log hut, drawing up their rule, and by the bishop's orders becoming their spiritual director. To this day his community continues to render services to religion in the West. On the death of Bishop Egan he was nominated to the see of Philadelphia, but by his urgent appeals obtained permission to decline it. But Bishop Flaget besought the Pope to appoint Rev. Mr. David his coadjutor, and bulls were issued on the 4th of July, 1817. Dr. David yielded with great reluctance, and on August 15, 1819, was consecrated in the cathedral of Bardstown Bishop of Mauricastro and coadjutor of the Bishop of Bardstown. After his consecration he continued his austere life in the seminary, adding to his labors that of rector of the cathedral, ever ready for sick-calls or the confessional. He was never idle, and by his systematic use of time neglected none of his manifold duties. He met a Protestant controversialist named Hall in an oral discussion, and refuted him so clearly and with so much mildness that no one ever challenged him again. Besides this discussion he wrote several works in defence of the Faith, which rendered great service, and prepared "True Piety," a prayer-book which attained the most extended circulation. Bishop Flaget resigned his see in 1832, and Bishop David became for a time Bishop of Bardstown; but he would not accept the position, and the

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Holy See reinstated Bishop Flaget, accepting Dr. David's resignation.

The weight of years at last compelled him to retire from the seminary, and he prepared for the close of his long and laborious career. He died at Bardstown on the 12th of July, 1841.

RIGHT REV. GUY IGNATIUS CHABRAT,

Bishop of Bolina and Coadjutor of Bardstown.

Guy Ignatius Chabrat was born in the village of Chambre, France, on the 28th of December, 1787, his parents being Peter Chabrat, a merchant, and Louise Lavialle. After a pious youth, spent in the best schools of the day, he entered one of the Sulpitian theological seminaries, and in 1809 had received minor orders and the subdiaconate. At this time he volunteered to accompany Bishop Flaget to Kentucky, and embarked at Bordeaux with that holy bishop April 10, 1810. Continuing his ecclesiastical and spiritual preparation for the priesthood under Rev. Dr. David, he was ordained by Bishop Flaget at Christmas, 1811, and was the first who received the priesthood in the West, as Rev. Mr. Badin was in the East. Rev. Mr. Chabrat was at once placed on mission duty at St. Michael's, in Nelson Co., and St. Clare's, in Hardin Co., and for several years showed himself an active, prudent, and exemplary priest, residing at Fairfield and making excursions to other parts of the State. Bishop Flaget reposed great confidence in him, and about 1820 sent him to Europe to obtain aid for his diocese. After his return, in 1821, he was for a time superior of the Brothers of the Mission and pastor of St. Pius', in Scott County, and in 1824 was appointed superior of the Community of Loretto. From that time the direction of the Sisters and the pastoral care of the Catholics in the neighborhood exclusively engaged his attention.

Some years after, when Bishop Flaget tendered his resignation, he recommended the appointment of Rev. Mr. Chabrat a

coadjutor to Bishop David, and the advice was taken. Bishop David, however, refused to accept the see, and Bishop Flaget was reinstated, and it was not till 1834 that bulls arrived appointing Rev. Mr. Chabrat Bishop of Bolina and coadjutor. He was consecrated on the 20th of July in the cathedral of Bardstown.

From 1835 to 1839, during the absence of Bishop Flaget, Bishop Chabrat administered the diocese, and even after the return of the venerable prelate the responsibility rested on him. But his long, active missionary service began to show its influence; for several years his health declined, and at last he was threatened with a loss of sight. Eminent oculists advised him to visit Europe. He accordingly asked to resign his coadjutorship, but the Fathers of the Council of Baltimore in 1846 were reluctant to advise that it should be accepted. The most skilful men in France in treating diseases of the eye gave Bishop Chabrat no encouragement, and he returned to America to close up his affairs. He then left the country for ever. On the certificate of able physicians he obtained in 1847, through the Papal Nuncio, the acceptance of the resignation of his coadjutorship. The Bishop of Bolina then returned to his father's house at Mauriac, preparing in seclusion for death. He became at last completely blind, but his health rallied and he lived more than twenty years, dying calmly in his native place, November 21, 1868, in his eighty-second year.

RIGHT REV. PETER JOSEPH LAVIALLE,

Third Bishop of Louisville.

Peter Joseph Lavialle was born at Lavialle, near Mauriac, France, in 1820, and early prepared to leave the world and enter the ecclesiastical state. While studying theology he was invited by his kinsman, Bishop Chabrat, to join the diocese of Louisville, and crossed the ocean in 1841 to complete his studies in the diocesan seminary of St. Thomas at Bardstown. After

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his ordination, in 1844, he was employed for some years in the cathedral of Louisville, and in 1849 took the chair of theology in the diocesan seminary of St. Thomas, and filled it with distinction till his appointment as president of St. Mary's College in 1856. Four years afterwards he was nominated to the see of New Orleans, but declined the appointment. When, however, at the promotion of Bishop Spalding to the see of Baltimore, bulls were sent to Rev. Mr. Lavialle appointing him Bishop of Louisville, he was compelled to accept. He was consecrated September 24, 1865, and assumed the duties with conscientious responsibility. He made several visitations of his diocese, attending to all details, and encouraging priests and people in erecting churches and schools, as well as laboring to suppress all abuses and remove all obstacles. His health was, however, extremely feeble, and in 1867 he retired for a time to St. Joseph's Infirmary, kept by the Sisters of Charity, and then went to Nazareth, where the Sisters did all in their power to minister to his comfort; but the disease was too powerful for his feeble constitution to meet. He sank gradually, and died a peaceful and happy death on Passion Sunday, the 11th of May, 1867, in the residence of the ecclesiastical superior of the Sisters of Charity of Nazareth.

Of this prelate the Hon. Ben. J. Webb says: "Bishop Lavialle was a man to whom no one accorded the possession of extraordinary natural talents. He was not eloquent in the pulpit, neither was he forcible as a writer. Judged by the standard of the world, he was a plain man with practical ideas. But he was in reality much more than all this. He was a man of God, and he labored, not with dependence upon his own strength, but with the assurance that what was lacking to him therein would be supplied by Him from whom was derived his commission."

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RIGHT REV. WILLIAM G. McCLOSKEY,

Fourth Bishop of Louisville.

William George McCloskey was born in Brooklyn, N. Y., November 10, 1833, and made his classical and theological studies at St. Mary's College, Baltimore. He was ordained in New York cathedral October 6, 1852, and began the labors of a missionary as assistant at the church of the Nativity in New York, of which his brother was rector. His merit and ability were, however, known, and within a year or two he was made professor at Mount St. Mary's College, Emmittsburg, and for many years he discharged his duties with such ability that when the American College was founded at Rome by the venerable pontiff Pope Pius IX. he was selected as the first president of that institution. Its organization and successful commencement showed his administrative power. His ability and virtues were soon recognized at Rome, and after the death of Bishop Lavialle he was elected to fill the vacant see. He was consecrated on the 24th of May, 1868, and began his administration with a desire to establish system and order throughout the diocese. His visitations were carefully and strictly made, leading in some cases to discontent and appeals from his judgment; but in a few years the ancient diocese was progressing in all harmony, and in 1884 had 107 churches, with 138 priests. There were 27 academies and 123 parochial schools. During his episcopate the Priests of the Congregation of the Resurrection came to the diocese to assume charge of St. Mary's College, the Franciscan and Carmelite Fathers to labor among the Germans; the Sisters of Mercy, Little Sisters of the Poor, and Franciscan Sisters joined the older communities in their special works of charity and mercy.

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DIOCESE OF MANCHESTER.

RIGHT REV, DENIS M. BRADLEY,

First Bishop of Manchester.

Denis M. Bradley was born in Ireland February 25, 1846, and when eight years of age came with his mother to America. Mrs Bradley settled with her five children at Manchester, in New Hampshire, the State in all the North where Catholicity has had its hardest struggles. To this day no Catholic can hold office in this mountain State.

The boy attended the Catholic schools in the town, and, evincing talent and a desire for higher study, was sent to the College of the Holy Cross, Worcester, Mass. After being graduated at that institution he entered St. Joseph's Provincial Seminary, Troy, N. Y., and was ordained there by Bishop McQuaid, of Rochester, on the 3d of June, 1871. Bishop Bacon, of Portland, to whose diocese the young priest belonged, appointed him to the cathedral, where he remained during the lifetime of that prelate, acting during the last two years as rector of the cathedral and chancellor of the diocese, and continuing to discharge the same duties under Bishop Healy till June 16, 1880, when he was made pastor of St. Joseph's Church, Manchester. N. H. When it was decreed at Rome that New Hampshire should be detached from the diocese of Portland and constituted into a separate diocese the Rev. Mr. Bradley was recommended for the new see by the bishops of the province, his zeal and services in parochial duties and his experience in diocesan affairs fitting him for the episcopate. He was appointed by Pope Leo XIII., and consecrated June 11, 1884.

The first church in New Hampshire was erected in 1823 by the convert Rev. Virgil H. Barber. By 1833 there was a second church at Dover, but not a priest resident in the whole State

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Even ten years later, and down to 1847, there were but these two churches, though they had priests and Portsmouth was regularly attended. In 1847 a church was begun at Manchester by the Franciscan Father, John B. Daly.

On the establishment of the see of Portland there were only these three churches in the State; but Catholicity then began to gain strength. Mother Mary Francis Warde established at Manchester a convent of the Sisters of Mercy, which soon had under the Sisters an academy, parochial schools, and an orphan asylum. When the diocese of Portland was ten years old New Hampshire had seven churches and as many priests; in 1873 they had grown to eighteen priests and sixteen churches—Manchester alone having three churches, thus taking lead as the Catholic centre of the State.

When Bishop Bradley was installed as Bishop of Manchester, in 1884, he had 42 priests in his diocese and 37 churches or chapels. The Catholic population of the State was about 60,000, and there were 3,500 children in the Catholic schools. The large manufacturing towns contained numbers of Catholic operatives, and there were many Catholic farmers, and the different congregations were easily reached.

Soon after the consecration of Right Rev. Dr. Bradley the alumni of St. Joseph's Provincial Seminary resolved to honor the first bishop appointed from their number, and presented to Bishop Bradley a fine testimonial.

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DIOCESE OF MARQUETTE.

RIGHT REV. FREDERIC BARAGA.

First Bishop of Marquette and Saut Ste. Marie.

Frederic Baraga was born on the 29th of June, 1797, in Treffen Castle, Carniola, the home of his noble and wealthy parents. He received his earliest instruction under private tutors, and during his college life distinguished himself by his rapid progress in Illyrian, German, French, Italian, and Latin. After studying law for five years at the University of Vienna he felt himself called to a higher vocation. Entering on a course of theology, he was ordained in 1823. Seven years were spent in zealous work as a priest and in preparing popular devotional works in Sclavonic, which are still highly esteemed. Resolving to devote himself to the Indian missions in America, he landed in New York December 31, 1830, and as soon as navigation opened hastened to the field he had selected in Michigan, where he was to labor till his death. His large property in Europe he resigned to his brothers and sisters, retaining only an annuity of $300, and even that he ultimately renounced. He came to America to face poverty and hardship. When he took up his residence in the Indian country, northern Michigan, especially the Lake Superior district, was an almost unbroken wilderness, known only to the Indian and trapper. The devoted priest found that the religious ideas implanted among the Indians in early times by the Jesuit missionaries were nearly effaced. He soon acquired influence among the Indians and half-breeds, gathered them together, induced them to build cabins, obtained for them simple tools and implements, and encouraged them to work and adopt the habits of civilized people. Having mastered their language, his influence was great, and soon extended to other points. Travelling like the Indians, enduring extraordinary

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hardships and privations, during his long years of missionary life among the Ottawas and Chippewas Rev. Mr. Baraga was their father, guide, and pastor. Besides establishing the missions of Arbre Croche, Grand Traverse, and Grand River, on Lake Michigan, from 1831 to 1835, and those of Lapointe, Fond du Lac, Bad River, and L'Anse, on Lake Superior, from 1835 to 1853, he regularly visited the small bands of Indians scattered along the shores and on the islands of both lakes from Grand Haven to Superior City. Amid all these labors, travelling by canoe or in winter on snow-shoes amid the greatest cold of winter, the laborious missionary found time to prepare a series of works in Ottawa and Chippewa—catechisms, prayer-books, and devotional works for his spiritual children, books that he had educated them to use; while for the assistance of clergymen who came to share or succeed in his labors he prepared an invaluable grammar and dictionary of the Otchipwe, or Chippewa language, a work since reprinted in Canada to meet the demand for it among missionaries. The catalogue of North American Linguistics issued by the Smithsonian Institution gives the titles of no fewer than sixteen of Bishop Baraga's works in Indian languages.

When white people began to settle in his district he ministered with his wonted zeal to all their settlements in the upper peninsula. Wherever Rev. Mr. Baraga appeared his humanity, his disinterested zeal and true Christian charity, joined with remarkable abstemiousness and utter disregard of comfort, gained for him the unbounded respect as well as the love of all who came in contact with him.

When, at the instance of Bishop Lefevre, the Holy See in 1853 detached the northern peninsula of Michigan from the diocese of Detroit, forming it into a vicariate-apostolic, the Rev. Mr. Baraga was selected to direct it. He was consecrated Bishop of Amyzonia and Vicar-Apostolic of Upper Michigan on the feast of All Saints in the year 1853. The vicariate embraced the northern peninsula with the adjacent islands, containing at the time six churches, five priests, and five schools. But Bishop Lefevre ceded to him his power, authority, and jurisdiction over five counties in the southern peninsula, and the Bishop of Milwaukee ceded to him jurisdiction over the Apostle

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islands in Lake Superior, and the Bishop of Dubuque made a similar cession, so that he had in a short time sixteen priests, with fourteen churches and six thousand Catholics, under his care.

His exaltation to the episcopate made no change in his deportment. He remained a missionary to the last. After visiting Rome, Austria, France, and Ireland in the interest of his diocese, he took up his lonely abode at Saut Ste. Marie, where for several years he did all the duties of a pastor among the neighboring Indians, as zealous, patient, and charitable as ever.

On the 9th of January, 1857, the diocese of Saut Ste. Marie, or Marianopolis, was erected, and Bishop Baraga was transferred to the new see. A journey in sleigh and snow-shoes to attend the council in 1862 undermined his constitution. He never recovered from the exposure, having reached Thunder Bay sick and almost frozen. On the 15th of October, 1865, the see was transferred to Marquette, where he took up his residence, making St. Peter's his cathedral. Early in 1866 paralysis, hereditary in the family, showed itself in his hand, but he continued active in discharging his duties, and in September preached sermons at Hancock in three languages. He set out soon after to attend the Plenary Council of Baltimore, and during its sessions was struck down with apoplexy on the steps of the archiepiscopal palace. The assembled bishops in vain urged him to retire and in the home of some of his brethren pass his remaining days in well-earned repose. Bishop Baraga determined to die at his post, and returned to Lake Superior. There he resumed his missionary work, teaching, baptizing, hearing confessions, and visiting persons less sick than himself. But his infirmities increased, and he could leave his room only to hear Mass on Sundays and holidays. Then he spent his time in prayer and meditation. On the eve of Epiphany, 1868, he received a warning of his approaching dissolution, and, strengthened by the sacraments, expired, after a short agony, on the feast of the Holy Name of Jesus, January 19, 1868.

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RIGHT REV. IGNATIUS MRAK,

Second Bishop of Marquette and Saut Ste. Marie.

IGNATIUS MRAK was born at Pölland, in Carniola, a province of the Austro-Hungarian Empire, on the 10th of October, 1810, and, after a thorough course of study, was ordained on the 13th of August, 1837. Having spent eight years in mission labor in his own country, he came to the United States in 1845, beginning his labors as an Indian missionary at Arbre Croche, where he became assistant to the Rev. Francis Pierz. In this and two dependent stations there were fifteen hundred Ottawa Indians with their churches and schools. On the 10th of July, 1847, Bishop Lefevre confided to Rev. Mr. Mrak the missions of La Croix, Middletown, Castor Island, and Manistee, containing six hundred souls, which he attended, still residing at Arbre Croche. He soon took up his abode at St. Anthony's Church, La Croix, and continued from it to attend Middletown two years after Bishop Baraga was made vicar-apostolic, in 1853. Then he was stationed at Eagle Town, on Grand Traverse Bay, where his church and school kept the faith of a large district alive. In 1860 he was made vicar-general of the diocese of Saut Ste. Marie, and from Eagle Town attended ten different stations. On the death of Bishop Baraga the Rev. Mr. Mrak and his missions, which had been ceded only to the late bishop, returned to the jurisdiction of the see of Detroit. Rev. Mr. Mrak was, however, soon selected to fill the vacant see, and was consecrated Bishop of Marquette in the cathedral at Cincinnati by Archbishop Purcell, assisted by Bishops Lefevre and Henni, on the 7th of February, 1869. On assuming direction Bishop Mrak found the diocese with 21 churches, 15 priests, and about 22,000 Catholic souls. He governed it ably for several years, but, finding infirmities to increase with years, he resigned in 1878, and was transferred to the see of Antinoe on the 14th of May, 1881. He continued to reside at Marquette, acting as chaplain to the Sisters of St. Joseph in their chapel of the Sacred Heart, but in 1884 removed to Eagle Town. He is regarded as a prelate of great learning and remarkable linguistic attainments.

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RIGHT REV. JOHN VERTIN,

Third Bishop of Marquette.

John Vertin was born on the 17th of July, 1844, at Rudolfswerth, Carniola, and, after making his preparatory and collegiate course in his native country, came to the United States July 7, 1863, when he was eighteen years of age. His father, whose mercantile affairs brought him across the Atlantic, placed him under the care of the great Bishop Baraga. That prelate received the pious youth into his diocese, and sent him to the Salesianum to complete his theological studies. Archbishop Henni conferred minor orders on him in 1865, and on the 31st of August of the next year he was ordained priest by Bishop Baraga in Marquette, being the first ordained in that place, and the last on whom the eminent bishop conferred holy orders.

The young priest was placed in charge of the mission at Houghton, where he remained five years, and he then labored for seven among the Catholics of Negaunee, both difficult missions, as the flock was composed of men of different origin, who spoke English, German, and French. On the resignation of Bishop Mrak the bishops of the province sent to Rome the name of Right Rev. Doctor Vertin as his successor. He was consecrated by Archbishop Heiss, assisted by Bishops Borgess and Spalding, on the 14th of September, 1879, his parents, who had settled at Hancock, living to see the exaltation of their son. The diocese has prospered under his rule, and in 1884 was estimated as containing twenty-nine thousand whites and between one and two thousand Indians. Thirty-two priests labor there, attending forty-two churches and chapels as well as sixty-eight dependent stations. Sisters of St. Joseph, St. Agnes, and of the Immaculate Heart of Mary direct academies, schools, and an orphan asylum. Bishop Vertin has completed St. Peter's Cathedral at Marquette, a fine structure.

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DIOCESE OF MOBILE.

RIGHT REV. MICHAEL PORTIER,

First Bishop of Mobile.

MICHAEL PORTIER was born at Montbrison, France, September 7, 1795, and was trained to piety even amid the terrible days of the French Revolution. His early studies did not chill his fervor, and he entered the Theological Seminary at Lyons, and when Bishop Dubourg, of Louisiana, appealed for missionaries, young Portier was one of the first to respond to the call. He accompanied that prelate to America, and landed at Annapolis, Md., September 4, 1817. Having completed his studies under the Sulpitians at Baltimore, he received the diaconate, and was ordained priest by Bishop Dubourg at St. Louis in 1818. In his first year he was nearly carried off by yellow fever, taken while attending the sick, but recovered, and with a few assistants opened a Catholic collegiate institute at New Orleans, and soon after became vicar-general. The diocese of Louisiana then embraced all the territory west of the Mississippi, and Florida, with the intervening Gulf shore. The Holy See saw the necessity of dividing this immense territory and confiding portions to separate bishops. Mississippi and Alabama were erected into a vicariate-apostolic, and Pope Pius VII., by bull of January 21, 1823, annexed to it Florida. By a subsequent bull of July 14 Mississippi as a vicariate was restored to the Bishop of New Orleans. The new vicariate was thus composed of Alabama and Florida; and for its government the Very Rev. Michael Portier was selected. He was most reluctant to assume such a responsibility, but finally yielded, and was consecrated by Bishop Rosati at St. Louis, November 5, 1826. His jurisdiction included the two old Spanish Catholic cities of St. Augustine, founded in 1565, and Pensacola, in 1696, each with its church and its congregation of the faithful. In Spanish times Florida

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had been a missionary field, where Dominican, Jesuit, and Franciscan Fathers shed their blood in their heroic efforts to convert the Indians, some perishing by the hands of the Indians, and some by the hands of bigoted and fanatical English invaders. Florida had been, from its settlement in the province of Santo Domingo, subject directly to the Bishop of Santiago de Cuba, and from 1787 to 1793 to the Bishop of St. Christopher of Havana. The Indian missions had vanished, destroyed by the English and their dusky allies; the streets of the little cities, where Catholic processions and pilgrimages had so often passed, with priests and religious, on their way to hermitage and shrine, now seldom beheld the occasional visits of priests. Catholics of other races were coming slowly in, but Bishop Portier had everything to revive and to restore. He was the only clergyman in his vicariate. "I need two or three priests," he wrote, "and dare not ask for them, as I am afraid I cannot now support them. I have neither pectoral cross nor chapel, neither crosier nor mitre." To add to his difficulties, the little church at Mobile was destroyed by fire in October, 1827. Bishop Portier made a visitation of his vicariate as a missionary priest, beginning at Mobile and riding on horseback to Pensacola, Tallahassee, St. Augustine, till his overtaxed system gave way and he was prostrated with fever. As soon as he could secure one priest to attend the western part, and having induced Bishop England to supply St. Augustine for a time, Bishop Portier went to Europe in 1829. He returned at the close of the year with two priests and four ecclesiastics. During his absence the Holy See had erected Mobile into an episcopal see in the province of Santiago de Cuba, and Bishop Portier was transferred to it. The ancient French city, where a parish had been canonically erected July 20, 1703, thus became the residence of a bishop. Dr. Portier soon reached it and began the erection of a little church twenty feet wide by thirty in depth, the modest cathedral in which he was enthroned. His two-roomed frame palace of still more modest dimensions adjoined it. With his little force of priests he began to meet the wants of his flock, collecting congregations and preparing for the erection of churches at Montgomery, Tuscaloosa, Huntsville, Moulton, and Florence.

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One of his first steps was to secure property at Spring Hill, near Mobile, where a college was soon under the presidency of Rev. Mathias Loras, welcoming Catholic students. It subsists to the present time, having been for a season directed by the Eudists and by the Priests of Mercy.

In 1832 he obtained a colony of Visitation nuns from Georgetown, who founded a convent and academy that have for more than sixty years drawn blessings on the diocese. Four years afterwards Bishop Portier replaced his poor cathedral by a temporary brick structure, having laid the corner-stone of the cathedral of the Immaculate Conception in 1835. Owing to the poverty of his diocese it was not completed and dedicated till December 8, 1850, his pro-cathedral then becoming an orphan asylum under the Sisters of Charity and Brothers of Christian Instruction. The Sisters opened soon after an academy at St. Augustine. In 1846 the Jesuit Fathers entered the diocese and assumed charge of Spring Hill College.

By 1850 there were churches at Montgomery, Spring Hill, Summerville, Mount Vernon, Fish River, Tuscaloosa, and Pensacola. In this year the eastern part of Florida was detached from the diocese of Mobile and given to the newly-erected see of Savannah.

Bishop Portier labored incessantly in and for his diocese, visiting Europe in its behalf in 1849. In the Provincial Councils of Baltimore and New Orleans, as well as in the First Plenary Synod, his learning and experience commanded the respect of all.

One of his last acts was the establishment of an infirmary at Mobile under the Sisters of Charity. When, after long years of episcopal service, Bishop Portier found himself attacked by a serious malady, he retired to this institution, and, edifying all by the patience and piety with which he supported his long and severe sufferings, he died on the 14th of May, 1859. The whole city joined with the Catholics in their regret and sympathy on the loss sustained by the death of so truly apostolic a prelate.

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RIGHT REV. JOHN QUINLAN,

Second Bishop of Mobile.

John Quinlan was born in Cloyne, County Cork, Ireland, on the 19th of October, 1826, and began his studies in a well-known classical school in Midleton. When he was eighteen he accompanied his widowed mother to the United States, and desiring to give his life to the service of God, applied to Archbishop Purcell, by whom he was placed at Mount St. Mary's, Emmittsburg. He was ordained priest in 1853 by Dr. Purcell, Richard Gilmour, his fellow-student, receiving the holy order, at the same time. After two years' service at Piqua, Ohio, he became assistant to the Rev. James F. Wood, pastor of St. Patrick's Church, Cincinnati. He was soon selected for a position of greater responsibility, that of superior at the theological seminary near Cincinnati known as Mount St. Mary's of the West, where he filled also the chairs of philosophy and theology. When the see of Mobile fell vacant by the death of Bishop Portier, the bishops of the province of New Orleans and Archbishop Purcell recommended his appointment. He was consecrated on the 4th of December, 1859, by Archbishop Blanc in St. Louis' Cathedral, New Orleans. Bishop Quinlan was installed in the cathedral of Mobile on the feast of the Immaculate Conception. In spite of the long and earnest labors of Bishop Portier, the diocese was in by no means a flourishing condition; there were twelve churches and fourteen schools, for which he had but eight secular priests, the Jesuit Fathers of Spring Hill College, eighteen in number, directing that institution and attending several missions in Alabama.

After visiting Rome he proceeded to Ireland, where he obtained in the seminaries of that Catholic island eleven young candidates for holy orders who volunteered to become missionaries in his diocese. Before he could carry out any of the projects for the extension of the faith Civil War swept over the land, imposing new duties and entailing great disasters on his struggling diocese.

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After the battle of Shiloh, Bishop Quinlan hastened to the field in a special train and ministered to the spiritual and temporal wants of both armies. Some of his priests were sent as chaplains to the Catholic soldiers in the Confederate armies, sharing all the perils of battle while ministering to the wounded on the field. During the war the churches of Pensacola and Warrington were destroyed and many of the congregations scattered. As soon as peace was restored the Bishop of Mobile began the work of restoration, crippled with debt, and finding few resources in his diocese and little help from without. Besides the ruined churches which he rebuilt, he erected St. Patrick's and St. Mary's churches in Mobile, and established churches at Huntsville, Decatur, Tuscumbia, Florence, Cullman, Birmingham, Eufaula, Whistler, and Three Mile Creek.

He attended the canonization of the martyrs of Japan, China, and Corea on the 29th of June, 1867, and in 1869 attended the Vatican Council in the Eternal City. He also took part in the Provincial Councils of New Orleans. In a later visit to Rome in 1882 he contracted the fatal Campagna fever, and never recovered from its effects, his enfeebled frame yielding readily to an attack of pneumonia. On the last day of the year 1882 he became the guest of Rev. Mr. Massardier, of New Orleans, hoping for relief from a change of air; the improvement was very slight, and in March the pain became great. He blessed his vicar-general, and in his person the clergy and laity of his diocese, and, receiving the last sacraments, with calmness prepared for death. He retained his consciousness, and was absorbed in prayer, repeating invocations of the holy names of Jesus, Mary, Joseph, and petitions for mercy, till he breathed his soul into the hands of his Maker.

One of the last acts of his administration was to invite the ancient order of St. Benedict to assume charge of missions in Alabama. He developed schools as much as possible, establishing Sisters of St. Joseph and Mercy in many of the parishes of his diocese.

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RIGHT REV. DOMINIC MANUCY,

Vicar-Apostolic of Brownsville and Third Bishop of Mobile.

Dominic Manucy was born at St. Augustine, Florida, December 20, 1823, of parents both natives of that ancient Catholic territory, his ancestors—Italian and Irish on the father's side and Spanish on the mother's—having settled in Florida soon after the middle of the last century. He was sent to Spring Hill College, and was graduated in that seat of learning. After preparing by study and prayer for the reception of that sublime dignity, he was ordained priest on the feast of the Assumption, 1850, by the venerable Bishop Portier, of Mobile.

He was employed on several of the laborious missions of the diocese of Mobile, as well as at the cathedral. Towards the close of the Civil War he took charge of the mission of Montgomery, where he labored zealously for ten years. The very large diocese of Galveston was divided in 1874, and, besides the new bishopric of San Antonio, a vicariate-apostolic was formed embracing the territory lying along the Rio Grande. The climate and the nature of the country repel immigration, and the district is occupied mainly by a population of Mexican origin living in scattered ranches, who subsist by raising and attending vast herds of cattle. These people are Catholics, whose religion has suffered greatly by the infidel doctrines prevalent in Spanish-America and by contact with degraded and bigoted Americans. Rev. Mr. Manucy was selected, September 18, 1874, to organize this vicariate, and was consecrated Bishop of Dulma in the cathedral of Mobile on the feast of the Immaculate Conception. The new bishop found that the whole system for the maintenance of religion among the rancheros must be adapted to the peculiar character of the country and its inhabitants. The mass of the people have no fixed home or fireside, but lead a nomadic life, following flocks and herds which are seldom their own. The only way to reach them and keep the faith alive is to be con-

stantly on the move among them, enduring a life almost as hard as their own. This the bishop found the Oblate Fathers and a few secular priests courageous enough to undertake.

Aided by the Association for the Propagation of the Faith and the exertions made by himself and his little band of priests, Bishop Manucy succeeded in building nine small churches to serve as lighthouses of the faith in this moral desert. Five young men zealous enough to face the labors of such a mission were ordained by him. He drew in devoted women to undertake schools; the Sisters of the Incarnate Word at Corpus Christi and Brownsville, the Ursuline Nuns at Laredo, and Sisters of Mercy at San Patricio and Refugio have academies, which enable them to maintain free parochial schools for girls, and in some cases for the younger boys. For those more advanced there are only the Oblate college at Brownsville and a boys' school at Laredo. Much could be done in missions and schools, were there any source from which money could be obtained. With all the restrictions arising from scanty means, Bishop Manucy brought the vicariate into the way of spiritual progress. The forty thousand frontier Catholics have twenty-four churches and chapels and twelve priests. It is to be hoped that aid will come to keep the faith alive and extend it. On the 9th of March, 1884, Bishop Manucy received a Papal Brief transferring him to the see of Mobile without relieving him of his duties as vicar-apostolic. He was installed in the cathedral on Passion Sunday. The diocese to which he has so recently been called has difficulties of its own, and the zeal, patience, and ability of the bishop are required to restore it to prosperity and fit it for the future which the rising industries of the State will in time create.

The burden of the diocese, encumbered with great difficulties, was too heavy for Bishop Manucy, and he soon earnestly sought to be relieved from it. The Holy Father, yielding to his entreaties, accepted his resignation and transferred him to the titular see of Maronea. Bishop Manucy waited at Mobile only to transfer the diocese to his successor. He was, however, struck down by a fatal illness, and died piously at Mobile December 4, 1885.*

* For Life of Bishop O'Sullivan, see page 359.

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RIGHT REV. JEREMIAH O'SULLIVAN, D.D.,

Fourth Bishop of Mobile.

THE Right Rev. Jeremiah O'Sullivan was born at Kanturk, County Cork, Ireland, about the year 1844, and while a student resolved to devote himself to the service of God. Coming to America at the age of nineteen, he entered St. Charles' College, from which he passed to St. Mary's Seminary, Baltimore. He was ordained by Archbishop Spalding in June, 1868, and was first stationed at Barnesville, Montgomery County, Md. During his nine years' pastorate at Westernport, in that State, he erected a large church, and a convent for the Sisters of St. Joseph, whom he called to his parish to direct the schools. From this field of labor he was summoned to St. Peter's Church, Washington City, where his zeal and ability made him widely known. Having been selected for the see of Mobile, he was consecrated on the 20th of September, 1885, and soon after proceeded to his diocese.

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DIOCESE OF MONTEREY AND LOS ANGELES.

RIGHT REV. THADDEUS AMAT,

Second Bishop of Monterey and Los Angeles.

Thaddeus Amat was born at Barcelona, in Spain, in the year 1811, and, after pursuing his theological studies in Paris, entered the Congregation of the Priests of the Mission, founded by St. Vincent de Paul. Summoned to aid the members of his order in the United States, he was appointed, in 1841, master of novices at Cape Girardeau, and the next year assumed a professor's chair in the theological seminary of the diocese of St. Louis, of which for the next two years he was superior, displaying not only learning as a professor and gifts as a spiritual guide, but ability in the direction of an institution. Accustomed to the country and its needs, he then for several years was president of the preparatory seminary or college of St. Mary's at the Barrens, acting also as pastor of St. Mary's Church, and, with his associates in the college, attending several dependent missions and stations. In 1848 he was appointed superior of the theological seminary of St. Charles Borromeo at Philadelphia, and for four years directed that important institution.

California, before its acquisition by the United States, had formed part of a diocese, with a bishop resident at Monterey, and under Bishop Alemany that city had been made an episcopal see. The influx of population soon required a division of the diocese, and Dr. Alemany was appointed to the see of San Francisco, with the dignity of archbishop. To the see of Monterey, left vacant by his promotion, the learned and pious Lazarist was appointed on the 29th of July, 1853. He was solemnly consecrated on the 12th of March in the following year by his Eminence Cardinal Fransoni in the church of the College of the Propaganda at Rome.

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His predecessor had accomplished much, and Bishop Amat found in the part of California assigned to him seventeen priests and twenty-three churches. His zeal was directed, therefore, mainly to completing the work of placing the Holy Sacrifice and the sacraments within the reach of all the faithful in his diocese, and also to endowing his bishopric with religious institutions and schools.

In 1856 he obtained Sisters of Charity from Emmittsburg, who opened an asylum and school at Los Angeles. A few years later they had a flourishing academy and an hospital under their care.

Bishop Amat then visited Europe for the good of the diocese, and returned with priests and Sisters. At this time the see was transferred to Los Angeles, which became his residence. There the Lazarists soon opened St. Vincent's College; and while they were securing Catholics a higher education for their sons, Brothers of the Third Order of St. Francis and Sisters of the Immaculate Heart of Mary assumed the direction of parochial schools at many points. A spinal affection under which Bishop Amat had long suffered intense pain, while it never disturbed his serenity, made assistance necessary, and in 1873 his vicar-general, the Very Rev. Francis Mora, was consecrated as his coadjutor.

Meanwhile Bishop Amat labored to complete his cathedral, which he dedicated to God, under the patronage of St. Bibiana, April 9, 1876. His health failed more rapidly after that time, and he died piously on the 12th of May, 1878, leaving in his diocese much to attest his zeal and labors, not the least having been his efforts to benefit spiritually and temporally the remnant of the Mission Indians.

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RIGHT REV. FRANCIS MORA,

Third Bishop of Monterey and Los Angeles.

FRANCIS MORA was born near the city of Vich, in Catalonia, a province of Spain, on the 25th of November, 1827, and was thus by birth a countryman of many of the most energetic among the early missionaries in California, Texas, and Florida. It was therefore natural that a taste for foreign missions should early have been awakened in his heart. Devoting himself in early youth to the service of God in the sanctuary, Francis Mora made his ecclesiastical studies in the episcopal seminary at Vich; but in 1854, when Bishop Amat appealed for recruits for his diocese, the young seminarian offered his services, and, without waiting to receive priestly orders, accompanied him across the Atlantic. He was ordained priest by Bishop Amat at Santa Barbara, California, and was successively rector at St. Juan Bautista, Pajaro vale, and San Luis Obispo. His zeal and ability rendered him one of the chief auxiliaries of the Right Rev. Bishop Amat, who in 1863 appointed him rector of the pro-cathedral of Los Angeles and vicar-general of the diocese. When Bishop Amat required the services of a coadjutor, the Rev. Francis Mora was elected to the see of Mossynopolis on the 20th of May, 1873, and was consecrated on the 3d of August. Being thus coadjutor, with the right of succession, he labored for the well-being of the diocese, of which he became bishop May 12, 1878. The diocese then contained a Catholic population of 21,000, three thousand being the surviving descendants of the Indian converts of the early missionaries. There were thirty churches, with two others in course of erection, and three erected in Catholic times, now little more than ruins. His clergy, secular and regular, numbered thirty-eight.

Bishop Mora has done much to infuse new energy into the Catholic body in Lower California and make the church confided to him prosper. In 1884 the children of the true faith of Christ numbered 28,000; the Indians, whose wrongs had to some-

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extent been remedied, had increased; the Lazarist College of St. Vincent at Los Angeles, and that of Our Lady of Sorrows at Mission Santa Barbara, where the Franciscans, deriving hope even in the affliction and ruin of their missions, were renewing their labors, gave promise of great good. Daughters of Charity, Sisters of the Immaculate Heart of Mary vied with each other in works of mercy. Thirty-three secular priests and twelve regulars attended the thirty-four churches, sixteen chapels, and thirty-six stations in the portion of California under his jurisdiction.

In 1884 the diocese of Monterey was the scene of a most consoling celebration. The Rev. Angel Casanova, priest at Monterey, had long desired to restore the ancient church of San Carlos, which contained the remains of Father Juniper Serra, O.S.F., the founder of the great Franciscan missions in Upper California. By a course of careful investigation in the ruined church he discovered the vault containing the remains of the illustrious friar, and at once began the restoration of the mission church. The remains of the venerable founder were properly and piously encased, and on the 28th of August, 1884, the church of San Carlos was rededicated to the service of God with all possible pomp. Bishop Mora officiated on this interesting occasion, the centennial of the venerable Father's death, and, with the Archbishop of San Francisco and other bishops of the province and attendant clergy and laity, offered up the holy sacrifice of the Mass for the repose of the humble and self-denying friar to whom California owed so deep a debt. The diocese, at the close of the year 1884, contained fifty churches and chapels, with forty-five priests.

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DIOCESE OF NASHVILLE.

RIGHT REV. RICHARD PIUS MILES,

First Bishop of Nashville.

Richard Pius Miles was born in Prince George's County, Maryland, May 17, 1791; but as the family emigrated to Kentucky when he was only five years old, he grew up in the West. The hereditary faith of the family was seen in the piety of the boy, who at the age of fifteen solicited admission into the order of St. Dominic. He received the white habit October 10, 1806, and, notwithstanding his youth, persevered in the state to which he felt that God had called him. After years of discipline and study he was ordained priest in September, 1816, and entered on a long career of missionary labor in Ohio and Kentucky, especially at Somerset and Zanesville, being one of the most active and prominent priests in establishing Catholicity in those States.

To give teachers for the children of the faithful, and devoted women for works of mercy, Father Miles, with the consent of his superiors, founded a community of Sisters of the Third Order of St. Dominic, drawing up rules suited to the wants of the country. This community now occupies the convent of St. Catharine of Sienna, near Springfield, Ky.

The Fathers of the Third Council of Baltimore recommended the erection of Tennessee into a separate diocese, and proposed Father Miles for the first Bishop of Nashville. He was consecrated in the cathedral of Bardstown, September 16, 1838, by Bishop Rosati, of St. Louis, and proceeded alone to Tennessee—a State in which there was not then a priest, and only two shells, that could not by any stretch of fancy be called churches. The pioneer bishop entered Nashville a stranger, without resources, and sought an humble lodging as a shelter till he could prepare

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for his work. At the very outset he was prostrated by illness, and might have died unattended had not Providence guided a priest to his bedside. On recovering Bishop Miles proceeded to Memphis, where he began his labors as a missionary. He appealed to Ohio to aid him, and obtained some auxiliaries, but there were not many priests who chose to enter so unpromising a district.

In his diocesan city the Dominican bishop collected the Catholics soon after his arrival, and preached a mission; but his words drew only nine persons to receive the Blessed Eucharist. Yet by his assiduous labors he beheld the flock increase, till he was able in 1847 to dedicate his cathedral to the Almighty under the invocation of Our Lady of the Seven Dolors. He also erected a suitable house for himself and his successors, as well as an academy and hospital under the charge of the Sisters of Charity of Nazareth. He introduced a colony of the Sisters of St. Dominic, whom he had founded, into Memphis, where a church had been built. These good religious soon had school and asylum under their charge.

In 1842 Bishop Miles ordained the first priest ever elevated to that dignity in the State of Tennessee.

Bishop Miles was not young when called to assume the duties of the episcopate, and his cares added more years than his previous missionary labors. In 1859 he solicited a coadjutor, and the Right Rev. James Whelan, a friar of his own order, was appointed. A cough which had long annoyed Bishop Miles now showed that the disease had reached a critical point. After reciting his office on February 17, 1860, seated before the fire, Bishop Miles found himself unable to rise. He was conveyed to his bed and medical aid summoned. His case was at once pronounced fatal, and, after receiving the last sacraments from the hands of Bishop Whelan, he calmly expired on the 21st of February.

Considering the condition of Catholicity in the State of Tennessee, where the faithful are few, poor, and scattered, often separated from each other by mountain ranges, the work accomplished by Bishop Miles in organizing and building up the diocese was certainly remarkable.

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RIGHT REV. JAMES WHELAN, O.S.D.,

Second Bishop of Nashville.

JAMES WHELAN was born at Kilkenny, Ireland, on the 8th of June, 1823, but spent most of his youth in London and New York, where he received his early training in religion and letters. Even in boyhood he was remarkable for a great love of solitude and for an extraordinary application to books. He seemed set apart for the religious life, and, applying to the venerable Father N. D. Young, was taken by that experienced director to the novitiate of the Dominicans, St. Joseph's, Perry County, Ohio. Here he manifested great talent for sacred studies, and won the affection of all his superiors and brethren by his genial disposition and strict observance of the rule. He was ordained priest on the 2d of August, 1846, and was soon an active and laborious missionary, filling many offices of trust and responsibility in Dominican convents, until at last, in October, 1854, he was elected provincial of the order in Ohio and Kentucky. He served the usual term, four years, with much credit to himself and satisfaction to his brethren. Having been soon after appointed coadjutor to the Bishop of Nashville, he was consecrated Bishop of Marcopolis on the 8th of May, 1859. The declining health of Bishop Miles compelled him to assume at once all the active duties of the episcopate, and on the death of that prelate in the ensuing year he became Bishop of Nashville. The country was already in the midst of the excitement which culminated the next year in fratricidal strife. As a border State Tennessee was torn and distracted for four long years by the almost constant occupation of contending armies, some of the severest battles of the war having been fought on its soil. The afflictions of the diocese confided to his care, with his own utter inability to remedy them, broke the spirit of the bishop, and in 1864 he obtained leave to resign the episcopate and return to the quiet and seclusion of a convent of his order. From that time till his death he lived among his religious brethren, devoting his whole time to theological, historical, and chemical studies, some of the fruits of which

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are manifested in contributions to the periodical literature of the time. In 1872 he published a work of enduring value: "Catena Aurea; or, A Golden Chain of Evidences demonstrating from 'Analytical Treatment of History' that Papal Infallibility is no Novelty." In a popular form, easily grasped this work presented the question of the infallibility of the Pope teaching *ex cathedra*, so that all could understand it and see the fallacy of those who denied it. Dr. Brownson regarded it as one of the best works ever written on the subject.

In 1871 Bishop Whelan took up his residence in Zanesville, and, after a brief illness, expired at the residence of the Dominican Fathers in that city, on the 18th of February, 1878. His remains were conveyed to St. Joseph's and laid beside those of his religious brethren who had ended their career on the missions of Ohio.

RIGHT REV. JOSEPH RADEMACHER,

Fourth Bishop of Nashville.

Joseph Rademacher was born at Westphalia, in the State of Michigan, on the 3d of December, 1840. He was placed at an early age at St. Vincent's College, under the care of the Benedictine Fathers of the abbey of that name in Westmoreland County, Pennsylvania, and after completing his classical course entered the diocesan seminary of St. Michael's, at Pittsburgh, to prepare for the holy order of priesthood, to which he felt he was called. He was ordained priest on the 2d of August, 1863, by the Right Rev. Dr. J. H. Luers, for the diocese of Fort Wayne. He was placed in charge of the church of Attica, Indiana, and of the dependent missions, and was a laborious missionary there for six years. He was then pastor of the church of St. Paul of the Cross, Columbia City, for eight years. Right Rev. Bishop Dwenger then summoned him to Fort Wayne, and confided to him the church of St. Mary, Mother of God. It was a position of difficulty, but his piety, prudence, and firmness triumphed

over all obstacles. During his residence at Fort Wayne he acted as chancellor of the diocese, but he was soon appointed pastor of St. Mary's Church, Lafayette, which, next to the cathedral, had the largest congregation in the diocese. In all these positions the Rev. Mr. Rademacher acquitted himself as a priest of ability, devoted to his flock, earnest, pious, careful of the education of the young. On the 21st of April, 1883, he was appointed Bishop of Nashville, and was consecrated on the 24th of June by his predecessor, who had been promoted to the see of Chicago. Since his enthronement at Nashville Bishop Rademacher has labored earnestly by visitations to learn the wants of his diocese and advance the kingdom of God.

At the close of the year 1884 the diocese contained thirty churches, twenty-six priests, a college, twenty-one academies and schools attended by more than two thousand pupils.

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DIOCESE OF NATCHEZ.

RIGHT REV. JOHN J. CHANCHE,

First Bishop of Natchez.

JOHN MARY JOSEPH CHANCHE, the son of John Chanche and Catharine Provost, was born October 4, 1795, in Baltimore, to which his parents had fled from the horrors of St. Domingo. At the age of eleven he was placed in the college opened by the Sulpitians in that city, and soon showed that he was called to the ecclesiastical state. He received the tonsure from Archbishop Carroll when he was only fifteen. After receiving minor orders from Archbishop Neale he was ordained by Archbishop Maréchal, June 5, 1819. Having been received into the community of Saint Sulpice, he was made a professor in St. Mary's College, and continued to discharge his duties, becoming in time vice-president, and in September, 1834, on the elevation of Dr. Eccleston to the episcopate, president of the college, an office for which he possessed marked qualifications.

Dr. Chanche had been proposed for the position of coadjutor at Baltimore, at Boston, and at New York, but steadfastly declined the dignity of bishop. He took an important part in several of the Provincial Councils of Baltimore, his learning, eloquence, and thorough knowledge of all prescribed forms and ceremonies being recognized by all. When the see of Natchez was erected, July 28, 1837, the Rev. Thomas Heyden was appointed bishop, but declined. The Rev. Dr. Chanche was subsequently named, and was induced to accept the bulls issued by Pope Gregory XVI., December 15, 1840. His consecration took place on the 14th of March in the next year, Archbishop Eccleston officiating, assisted by Bishops Fenwick and Hughes. Dr. Chanche proceeded to his diocese alone, and, landing at Natchez, began to organize a diocese in the State of Mississippi. Catho-

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licity was in no flourishing condition, yet some of the early French settlements and missions had been planted on its soil, and in their tragic annals were recorded the deaths of heroic men who laid down their lives while announcing the truths of the Gospel to the white settler and the dark-hued son of the forest. Biloxi, Natchez, Yazoo had been French posts early in the seventeenth century. The secular priests St. Cosme and Foucault, the Jesuit Fathers Du Poissón, Souart, and Senat, had died by Indian hands in Mississippi or on the adjacent river. Even in earlier days eminent Dominican Fathers had labored here in the colony of Tristan de Luna.

During the French occupancy of Louisiana there was a church at Natchez attended by a Capuchin Father, and when Spain acquired the territory a priest was maintained there. Bishop Carroll, unable to send a priest to a point so remote from other settled parts of his diocese, asked Bishop Peñalver, of Louisiana, to continue to supply the isolated church. Subsequently priests were sent from Spain, who remained till 1798, when the United States took possession of Natchez and confiscated the church property to its own use. From that time the mission was served at intervals only, and the church was at last destroyed by fire in December, 1832. A little chapel of the Holy Family soon rose, however, and when Bishop Chanche arrived was the only sign of Catholicity; but it was so small that the faithful met in a hired hall. Rev. Mr. Brogard, the only priest in Mississippi, was there but temporarily, and the bishop was virtually alone. He obtained aid, and, assembling the Catholics, roused their zeal and spirit. In 1842 he laid the cornerstone of his cathedral, and about the same time opened an academy for young ladies, under the direction of accomplished teachers whom he brought from Frederick, Md. His visitations were rather missions to find, collect, and organize the Catholics than visits to parishes, and his labors, like those of the few priests whom he could induce to share his ministry, were those of a missionary priest. For the good of his diocese he visited Havana to secure documents to substantiate the claim of the Catholic Church to its property; but his appeal to the United States for its restitution was unavailing.

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The Sisters of Charity came to his diocese early in 1848, and soon had thriving schools and an orphan asylum. Bishop Chanche was earnestly desirous of uniting the Sisters of Charity in America with the order in France, and went to France with the documents which led to the accomplishment of that design. By the year 1852 the diocese, so utterly destitute when he arrived, began to show the results of his zeal. He had a nucleus of a clergy in the eleven priests whom he had gathered around him. Eleven churches had been built, and there were more than thirty places where Catholics gathered at stated times to hear Mass and approach the sacraments.

At the First Plenary Council, in 1852, Bishop Chanche was chief promoter, and after the close of its sessions he went to Frederick to rest awhile at the house of a friend. There he was seized with cholera-morbus, which baffled the skill of physicians. He lingered several days without a murmur, bearing all his sufferings with resignation and serenity till he died, on the 22d of July, 1853. At his own request his body was conveyed to Baltimore and interred in the cathedral cemetery. An able and accomplished man, he had renounced the episcopate in sees where the Church was organized and progressing, in order to devote his energies and life to the hardest struggles in a State where the prospects of Catholicity were feeble indeed.

RIGHT REV. FRANCIS JANSSENS,

Fourth Bishop of Natchez.

FRANCIS JANSSENS was born in Tilburg, North Brabant, Holland, on the 17th of October, 1847. After preliminary classical studies he entered the episcopal seminary at Bois le-Duc, or Herzogenbusch, but, wishing to devote himself to the missions in the United States, sought entrance into the American College at Louvain, where he was ordained priest on the 21st of December, 1867. Bishop McGill, of Richmond, had visited the insti-

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tution the preceding year and depicted the wants of his diocese so eloquently that the young seminarian, full of courage, offered his services. He began his labors in the diocese of Richmond in September, 1868, and was soon recognized as a most able and energetic priest, full of resources and prompt at every call. As assistant priest at the cathedral, and from 1870 as rector, attending also missions at Warrenton, Gordonsville, and Culpepper, acting too as secretary and chancellor of the diocese, he endeared himself to all. In 1877 he was made vicar-general of the diocese, and on the translation of Bishop Gibbons to the see of Adramyttum, as coadjutor of Baltimore, the Very Rev. Mr. Janssens became administrator of the diocese of Richmond. When Bishop Keane was installed in the capital of Virginia he retained the able priest as vicar-general of his diocese and pastor of the cathedral. Bishop Chanche had been succeeded at Natchez by the Right Rev. Dr. Van de Velde, who was transferred from Chicago, and the diocese had been afterwards ably directed by Right Rev. William H. Elder for many years; but his appointment as coadjutor to the venerable Archbishop Purcell, of Cincinnati, left the see of Natchez vacant. The Very Rev. Francis Janssens was selected for the position, and he was consecrated in the cathedral of St. Peter at Richmond on the 1st of May, 1881, by Archbishop Gibbons, assisted by Bishops Becker, of Wilmington, and Keane, of Richmond, Bishop Elder preaching the sermon on the occasion. The ceremony was the grandest ecclesiastical function ever seen in Richmond, and attracted the largest gathering known in the history of the Church in the State. After the consecration Bishop Janssens made a most touching address to the members of the hierarchy and to his fellow-clergymen, whom he thanked for all their kindness and brotherly feeling towards him from the day of their first cordial welcome. He then proceeded to Europe, and after visiting his native place, where he was received with a public ovation, and with rapture by the loving mother whom he had left for God's service, he went to Rome, and then, returning to this country, took possession of his diocese.

The ability shown at Richmond augurs a devoted and profitable administration at Natchez. Catholicity has not made in

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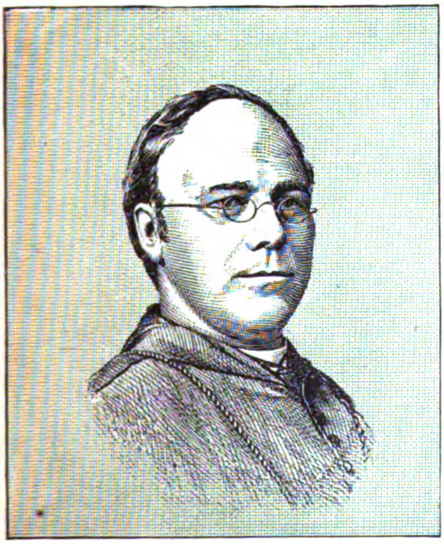
RT. REV. FRANCIS MORA, D.D.

Born at Vich, Spain, Nov. 25, 1827.
Consecrated Bishop of Mossynopolis, May 20, 1873;
Bishop of Monterey and Los Angeles, May 12, 1878.

RT. REV. FRANCIS JANSSENS, D.D.

Born at Tilburg, Holland, Oct. 17, 1847.
Ordained Dec. 21, 1867; Consecrated Bishop of
Natchez, May 1, 1881.



RT. REV. JOSEPH RADEMACHER, D.D.

Born Westphalia, Mich., Dec. 3, 1840.
Ordained Aug. 2, 1863; Consecrated Bishop of
Nashville, April 21, 1883.

RT. REV. RUPERT SEIDENBUSH, D.D.

Born in Munich, Bavaria, Oct. 20, 1830.
Ordained in June, 1853; Consecrated Bishop of Halia and Vicar-Apostolic of Northern Minnesota, May 30, 1875.

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Mississippi the strides that it has at the Northwest, but under the care and prudence of his predecessors the little grain of mustard-seed found by Bishop Chanche has grown. The Catholic population was in 1884 estimated at not quite 14,000, the yearly baptisms of infants being 736; the parochial and colored schools, chiefly under the care of religious communities, number nearly 2,000 pupils; and this body of Catholics has 53 churches, attended by 30 priests.

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DIOCESE OF NATCHITOCHES.

RIGHT REV. AUGUSTUS MARY MARTIN,

First Bishop of Natchitoches.

Augustus Mary Martin was born in Brittany, France, and after a pious education was ordained priest. Though gentle and unassuming, he resolved to seek a foreign mission, and came to the United States in 1842. Having been received into the diocese of New Orleans, he was appointed chaplain to the Ursuline nuns. As soon as he had acquired a knowledge of the mission work he was made pastor of St. Martin's Church, Attakapas; in 1845 he was transferred to St. James' parish, and two years later was entrusted with the charge of St. Joseph's Church, East Baton Rouge, attending also the dependent missions of the Plains and Manchac. In all this parochial work he made himself singularly beloved by the people, and won the respect and esteem of his fellow-priests. His archbishop showed his confidence by making him vicar-forane. The Plenary Council of 1852 recommended the division of the diocese of New Orleans, and a new see was erected at Natchitoches. To this the Rev. Mr. Martin was elected on the 29th of July, 1853, and he received episcopal consecration at the hands of Archbishop Blanc in New Orleans on the last day of November. His diocese comprised the more sparsely settled part of the State, lying north of the thirty-first degree. Natchitoches had been established as a French post as early as 1717, and a priest was stationed there from time to time; not far off was the Spanish mission of San Miguel at Adayes, founded in 1715 by the Venerable Father Anthony Margil de Jesus. In our time a church dedicated to St. Francis was erected at Natchitoches in 1826. The diocese of Natchitoches when organized contained about twenty-five thou-

sand Catholics, with only seven churches and four priests. The only institution was a convent of the Sacred Heart.

As the population gained little by emigration, the great object of Bishop Martin was to give his people churches, priests, and schools to meet their wants. He encouraged and stimulated the erection of churches wherever they could be maintained, and succeeded so that he left more than sixty churches and chapels. For works of education and charity he introduced the Sisters of Mercy and the Daughters of the Cross, an order founded by St. Vincent de Paul.

After governing the diocese for twenty-two years he died piously September 29, 1875.

RIGHT REV. ANTHONY DURIER,

Third Bishop of Natchitoches.

The Right Rev. Anthony Durier, who succeeded to the mitre of Natchitoches after Archbishop Leray had governed the diocese for nearly six years as administrator, was born at Rouen, France, in the year 1833, of a family which gave many of its members to the priesthood and religious orders, one of them dying as a missionary in China. Anthony was pursuing his theological studies at Lyons when with a fellow-seminarian he responded to an appeal of Archbishop Blanc for priests for Louisiana. He came to the United States in 1855, and completed his theological studies at Mount St. Mary's of the West, where he acquired a familiarity with the English language. After being ordained by Archbishop Purcell in 1856, he was stationed at Chillicothe, but the next year began his labors in New Orleans as assistant priest at the cathedral of that city. From 1859 to his elevation to the episcopate he was the zealous, charitable, and laborious pastor of the Church of the Annunciation. He was consecrated Bishop of Natchitoches in St. Louis' Cathedral, New Orleans, by Archbishop Leray on the 19th of March, 1885.

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DIOCESE OF NESQUALLY.

RIGHT REV. AUGUSTINE MAGLOIRE BLANCHET,

First Bishop of Nesqually.

Augustine Magloire Alexander Blanchet was born on the 22d of August, 1797, at Saint Pierre, Rivière du Sud, in the diocese of Quebec, and after a pious youth entered the seminary, and was ordained priest on the 3d of June, 1821. The young priest's earliest missionary labors found their field in the islands of La Magdelaine and Chetican; then he was stationed at Magré, in Cape Breton, in 1822. For sixteen years dating from 1826 he exercised the holy ministry in the diocese of Montreal as parish priest of St. Luc de l'Assomption, St. Charles, Rivière Richelieu, and St. Joseph de Soulanges. His parish was the scene of some of the patriot risings in 1837. He was subsequently appointed by Bishop Bourget one of the canons of the chapter of Montreal. When the Holy See, in 1845, erected the dioceses of Walla Walla and Fort Hall in Oregon, he was appointed to Walla Walla, and was consecrated in the cathedral of Montreal on the 27th of September, 1846. The diocese embraced the territory between the Pacific and White Salmon River above the Cascades, the British possessions, and the Columbia River. The Jesuit Fathers had already begun missions among the Cœurs d'Alénes, Flatheads, and Kalispels, and Protestant missionaries were engaged in attempting to gain converts in other native tribes. Bishop Blanchet set out from Montreal in March, 1847, and reached Fort Walla Walla on the 5th of September, accompanied by four Oblate Fathers and two secular priests. His arrival excited great bitterness at the Protestant missions, and the invitation of the Cayuse chief Tamatowe to

the bishop added to the feeling. Before the bishop and his priests could begin any active mission work the Cayuses murdered Dr. Whitman, a Protestant missionary, and his wife; another missionary, the Rev. Mr. Spalding, was saved from a similar fate only by the exertions of one of Bishop Blanchet's priests, Rev. Mr. Brouillet. The bishop, then at Tamatowe's camp, used every effort to rescue the whites held as prisoners by the Indians and to prevent further crime, but, finding himself powerless, retired to St. Paul. Rev. Mr. Brouillet remained, but was soon compelled to leave, and his house was burned, as well as the chapel. The Rev. Mr. Spalding, far from showing any gratitude to the men who saved his life, began at once to charge the Catholic bishop and clergy with complicity in the massacre and to inflame the public mind against them. This course he pursued for years, and though the calumny has been again and again refuted, it is repeated to this day.

Bishop Blanchet in June, 1848, set out for the Umatilla mission, but, being ordered back by the Superintendent of Indian Affairs, established the Dalles mission of St. Peter.

The Cayuse war prevented the progress of settlements, and, the difficulty of restoring missions being great, a change was made. The Sovereign Pontiff on the 31st of May, 1850, erected the see of Nesqually and transferred Bishop Blanchet to it in the following October. He took up his residence at Fort Vancouver, on the Columbia, and there he soon had a modest cathedral, while chapels rose at Olympia and Steilacoom, on the Cowlitz River, and among the Chinooks. In 1853 the diocese of Walla Walla was suppressed, and part of it, including the Dalles and Cayuse territory, was annexed to Nesqually.

Bishop Blanchet took part in the Provincial Council of Oregon and in the Plenary Councils of Baltimore in 1852 and 1866.

When the Territory of Washington was organized in 1853 the diocese of Nesqually was made to include it. Religion was at last making sure but steady progress, when the discovery of gold in California diverted immigrants, and even sent many from Oregon to that tempting field. The Catholic population, of about six thousand, lost severely, and even the number of priests and

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chapels declined. From 1856 the diocese had Sisters of Charity, who established an academy and hospital at Vancouver, and in time spread to Steilacoom, Walla Walla, St. Ignatius, and Tulalip.

Through all the trials and difficulties that checkered his episcopate from the outset Bishop Blanchet labored on courageously, seeking to do all that could be effected for his flock. In February, 1879, he was relieved of the burden, which had become too great for his years and health, and became titular Bishop of Ibora, taking up his abode at St. Joseph's Hospital, Vancouver. The diocese, when he transferred it to his successor, contained 16 priests, 24 churches and chapels, Indian missions at Fort Colville, Yakima, and Tulalip, colleges at Vancouver and Walla Walla, with the numerous institutions of the Sisters of Charity, and a Catholic population which had grown to nearly twelve thousand.

RIGHT REV. ÆGIDIUS JUNGER,

Second Bishop of Nesqually.

Ægidius Junger was born on the 6th of April, 1833, at Burtscheid, near Aix-la-Chapelle, in the diocese of Cologne, and, after preparing by a pious youth and the study of years, was ordained priest on the 26th of July, 1862. Destined for the American mission, he came to this country October 31, 1862. On reaching the diocese of Nesqually he was stationed at Walla Walla City, and attended the church there with its dependent missions; but from 1864 he was attached to the cathedral of St. Augustine and St. James at Vancouver. There his ability, zeal, and piety made him favorably known. When the aged Bishop Blanchet was at last permitted to resign the see which he had so long filled, the Rev. Mr. Junger was elected Bishop of Nesqually, and was consecrated on the 28th of October, 1879.

Since he has been at the head of the diocese the Territory of

Washington has been brought into closer communication with the East by railroad. Coal-mines have been opened and new towns are arising. Some of the incoming population is Catholic, and the number of the faithful is on the increase. There were in 1884 twenty-seven priests attending thirty churches and sixty-two stations and Indian missions; the number of institutions had grown, the Sisters of the Holy Names of Jesus and Mary having entered the diocese to aid the Sisters of Charity or of Providence in the labors which they have so long and so heroically sustained. Bishop Junger attended the Third Plenary Council of Baltimore in November, 1884.

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DIOCESE OF NEWARK.

RIGHT REV. WINAND MICHAEL WIGGER,

Third Bishop of Newark.

WINAND M. WIGGER, who became third Bishop of Newark—Bishop Bayley, the first, having been promoted to the see of Baltimore, and Bishop Corrigan, his successor, having been promoted to the see of Petra as coadjutor of New York—was born in the city of New York on the 9th of December, 1841, his parents, who had emigrated from Westphalia, having settled in that city. He pursued a classical course at St. Francis Xavier's College, under the Fathers of the Society of Jesus, and, resolving to serve God in his sanctuary, entered the Theological Seminary at Seton Hall, South Orange, New Jersey, where he remained some years; but in October, 1862, enrolled his name among the theological students at the college of Brignoli Sale, Genoa, where he completed his divinity course, winning the doctor's cap. He was ordained priest in 1865, and, returning to the diocese of Newark, became assistant priest at the cathedral. On the death of Rev. James D'Arcy he was appointed rector of St. Vincent's Church, Madison, where he remained several years, enjoying the respect and attachment of his flock and of persons of all creeds, his only absence being a temporary removal to Summit for his health. On the promotion of Bishop Corrigan the diocese of Newark was reduced to the counties of Hudson, Passaic, Bergen, Essex, Morris, Union, and Sussex, the rest of the State being formed into the new diocese of Trenton. The Rev. Dr. Wigger, elected to the see of Newark, was consecrated in the cathedral at Newark on the 18th of October, 1881, by Archbishop Corrigan, assisted by Bishop McQuaid, of Rochester, and Bishop Loughlin, of Brooklyn. Un-

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der his care the diocese, though small in extent, has advanced in the way of prosperity, containing at the close of the year 1884 a hundred and fifty thousand Catholics, with eighty-eight churches and one hundred and fifty-five priests. It had three colleges, seventeen seminaries for young ladies, twenty thousand Catholic children in the parochial schools, and twelve asylums and hospitals.

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DIOCESE OF OGDENSBURG.

RIGHT REV. EDGAR P. WADHAMS,

First Bishop of Ogdensburg.

EDGAR P. WADHAMS, son of Luman Wadhams and Lucy Bostwick, was born on the 21st of May, 1817, in the township of Lewis, Essex County, N. Y., and was graduated at Middlebury College, Vermont. Brought up a Protestant, he resolved to prepare for the ministry, and went through the course of studies at the Protestant Episcopal General Theological Seminary, New York. After receiving deacon's orders in that denomination he became a missionary at Ticonderoga, but there the doubts as to his religious position yielded to the power of reason enlightened by prayer. Retaining his wish to serve in the ministry, he proceeded directly to St. Mary's Seminary, Baltimore, where he was received into the Church by the Rev. Peter Fredet in June, 1846. Entering on the course of sound study, he received the tonsure and minor orders from Archbishop Eccleston, September 2, 1847; deaconship, October 24, 1849, and was ordained priest in St. Mary's Pro-Cathedral, Albany, by Right Rev. John McCloskey on the 15th of January, 1850. He was immediately appointed assistant at the pro-cathedral, and retained the same position in the cathedral of the Immaculate Conception on its dedication in 1853 till he became rector in 1866. Acting also as vicar-general of the diocese, his mission life was one of labor and consolation. When the diocese of Ogdensburg was set off he was appointed to it on the 15th of February, 1872, and was consecrated by Archbishop McCloskey, of New York, assisted by Bishops de Goesbriand and Williams, in the cathedral at Albany, on the feast of St. Pius V.—a pope who took a zealous interest in the progress of the faith in our territory. Bishop Wadhams was

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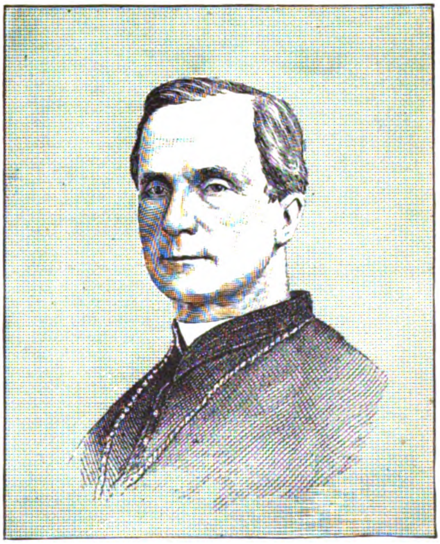
RT. REV. AEGIDIUS JUNGER, D.D.
Born at Bartscheid, Germany, April 6, 833.
Ordained July 26, 1862; Consecrated Bishop of Nesqualy, Oct. 28, 1879.

RT. REV. EDGAR P. WADHAMS, D.D.
Born at Lewis, N. Y., May 21, 1817.
Ordained Jan. 15, 1850; Consecrated Bishop of Ogdensburg, May 5, 1872.

RT. REV. WINAND M. WIGGER, D.D.
Born in New York, Dec. 9, 1841.
Ordained June 10, 1865; Consecrated Bishop of Newark, Oct. 18, 1881.



RT. REV. JAMES O'CONNOR, D.D.
Born at Queenstown, Ireland, Sept. 10, 1823.
Ordained 1845; Consecrated Bishop of Dibona and Vicar Apostolic of Nebraska, Aug. 20, 1876. Transferred to the See of Omaha in 1885.

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installed in St. Mary's Cathedral, Ogdensburg, on the 16th of May, 1872. The modern city occupies the site of the Mission of the Presentation, founded in the last century by a zealous Sulpitian, the Abbé Picquet. The diocese has an area of ten thousand five hundred square miles, including the Adirondack Mountains and some of the wildest scenery in the State. The population is scattered, the sixty-three thousand Catholics intermingled among a total of three hundred thousand.

Limited as the resources of Bishop Wadhams have been, he has been seconded in zeal by hard-working clergy and a flock ready to make sacrifices. In this wilderness-diocese of New York State, during his administration, thirty-three churches have arisen where there was never a church before, and churches already existing when he became Bishop of Ogdensburg have been rebuilt or enlarged.

Gradually, under the impulse he has given, provision is made for the education of the rising generation, and there are twenty schools with about fifteen hundred pupils. The Oblate Fathers of the Immaculate Conception, now the great missionary body of Canada, have a house at Plattsburg, the Augustinians at Carthage, the Franciscans at Croghan and Mohawk Hill, and the Missionary Fathers of the Sacred Heart at Watertown. The d'Youville Sisters of Charity (Gray Nuns), Sisters of Charity, of Mercy, and of St. Joseph, with Franciscan Sisters, supply fifty teachers for schools.

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DIOCESE OF OMAHA.

RIGHT REV. JAMES O'GORMAN,

First Vicar-Apostolic.

James Michael O'Gorman was born in the County Limerick, Ireland, in 1809, and entered the Trappist Order at the age of nineteen, renouncing the world, and all preferments even in the Church. He was one of the first sent from Melleray to found a new monastery of Trappists in Iowa. There he showed himself a religious full of the spirit of the Cistercian Order, discharging with zeal the ministry for the benefit of the souls placed under his care. When the Rev. Father Smyth was appointed to the see of Dubuque, Father O'Gorman became prior of New Melleray and governed the monastery with charity and prudence. In 1859 the voice of the Holy Father called him from his cloister to assume the episcopate as Vicar-Apostolic of Nebraska. He was consecrated Bishop of Raphanea on the 8th of May. Everything was to be done in the Territory. There were scattered Catholics, but only one or two churches, three priests, and not a single institution of any kind. A monk of an austere, contemplative order, observing the strictest silence, seemed scarcely fitted for the task; but Bishop O'Gorman displayed all the powers of administration and organization. He induced zealous priests to join his vicariate, and aided them to build up church and school; he introduced Sisters of Mercy and Benedictine nuns, so that academies, schools, hospital, asylum soon attested Catholic life. When he laid down the burden there were twenty priests and as many churches under his care, many stations, and several Indian missions.

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While at Cincinnati in the summer of 1874 he was attacked by cholera morbus, and died on the 4th of July, at the age of sixty-five. His remains were conveyed to Nebraska and laid in the cathedral of St. Philomena in the city of Omaha.

RIGHT REV. JAMES O'CONNOR,

First Bishop of Omaha.

WE have seen the career of the Right Rev. Dr. O'Connor, the distinguished Bishop of Pittsburgh, and come now to sketch briefly the career of his able brother. James O'Connor was born in Queenstown, Ireland, on the 10th of September, 1823, and, coming to this country in 1838, finished his preparatory studies in the Seminary of St. Charles Borromeo, Philadelphia, from which he was sent to the Urban College at Rome. Trained there to the soundest philosophy and theology by the eminent professors of the College of the Propaganda, he was ordained in the Eternal City on the feast of the Annunciation in the year 1845. On his return to this country he was for seven years engaged in missionary duties in the diocese of Pittsburgh. In 1857 he was appointed superior of St. Michael's Theological and Preparatory Seminary at Glenwood, near Pittsburgh, and organized the different departments, directing the whole so ably that he was compelled to erect an additional wing in 1862 to accommodate the increased number of students.

Resigning his position in the following year, he was appointed Director of the Seminary of St. Charles Borromeo at Overbrook, near Philadelphia, filling also the chairs of philosophy, moral theology, and ecclesiastical history, until the year 1862, when he visited Europe and on his return became pastor of St. Dominic's Church, Holmesburg. In 1876 he was elected Vicar-Apostolic of Nebraska, and was consecrated titular Bishop of Dibona on the 20th of August. He founded Creighton College

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in 1879, and confided it to the Fathers of the Society of Jesus, and introduced the Franciscan Fathers, who have two houses of their order. The vicariate, when Bishop O'Connor attended the Plenary Council of Baltimore in 1884, contained more than seventy-five priests, one hundred and fifty churches, and six charitable institutions, six academies, and seventeen parochial schools.

In 1885 the State of Nebraska was made the diocese of Omaha, and Bishop O'Connor was transferred to the new see.

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DIOCESE OF PEORIA.

RIGHT REV. JOHN LANCASTER SPALDING,

First Bishop of Peoria.

John Lancaster Spalding was born at Lebanon, Ky., on the 2d of June, 1840, "coming," as Bishop Rosecrans well said on the day of his consecration, "from a family of priests who have supported the fabric of our religion in this country, and will maintain its honor, not only among Catholics, but will defend it also among those who are not Catholics." After brilliant studies in America and Europe he was ordained by dispensation on the 19th of December, 1863, and was recognized as a priest of great intellectual ability and high culture, in general literature as well as in the lore of the theologian.

Returning to his native State, he was appointed one of the clergy of the cathedral at Louisville, where he remained till 1870, when he took charge of St. Augustine's Church, which had been opened for colored Catholics. He also acted as secretary and chancellor of the diocese till 1873, when he removed to New York and became one of the priests laboring in the large and important parish of St. Michael. His eloquence and ability led to frequent applications for his services in the pulpit on important occasions, while his zeal and prudence showed his fitness for more responsible duties than had hitherto been assigned to him.

When the diocese of Peoria was formed in Illinois, in 1877, the Rev. Dr. Spalding was selected for the new see, and was consecrated on the feast of St. Philip and St. James, the 1st day of May, in the cathedral of New York, by His Eminence John Cardinal McCloskey, Archbishop of New York, Bishop Rosecrans, of Columbus, preaching on the occasion.

The diocese confided to his care comprised the central portion

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of the State of Illinois, between the dioceses of Chicago and Alton. There were already seventy-five churches, attended by fifty-one priests, and a Catholic population estimated at forty-five thousand. Fathers of the order of St. Francis, Ladies of the Sacred Heart, Sisters of St. Benedict, St. Dominic, and of St. Francis, were in charge of academies or charitable institutions.

Bishop Spalding developed the resources of his diocese, and new churches with institutions soon rose in various parts, so that by the close of the year 1884 there were in the district under his episcopal charge 159 churches, 109 priests, 8 academies, 41 parochial schools with nearly 7,000 pupils, 5 hospitals, and an orphan asylum. The Catholic population had increased in a remarkable degree, the annual baptisms being 3,574.

Bishop Spalding has co-operated actively in the movement for Catholic colonization, and his own diocese, as well as others further West, show the benefit resulting from the effort to aid immigrants in taking up lands for their new homes where they can enjoy the consolations of their religion.

The project of a great Catholic University in the United States is also one for which Bishop Spalding has labored assiduously, his project being encouraged by the Third Plenary Council of Baltimore, which adopted his plans in 1884, a noble-hearted young Catholic lady, Miss Caldwell, having given $300,000 to begin the great undertaking.

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DIOCESE OF PITTSBURGH.

RIGHT REV. MICHAEL O'CONNOR,

First Bishop of Pittsburgh.

LIKE many of the able and energetic bishops of the United States, the Right Rev. Michael O'Connor was a native of Ireland. He was born near Cork September 27, 1810, and, after receiving his earlier training at Queenstown, was sent to France to follow a course for the priesthood, to which he aspired. From his talents and piety he was selected by the Bishop of Cloyne as a student at the Urban College in Rome. The learning and ability displayed in his defence of his theses for the doctor's cap attracted the attention of all. He was ordained priest June 1, 1833, and was appointed to the chair of Holy Scripture in the Propaganda, and vice-rector of the Irish College. After discharging the duties of parish priest at Fermoy, in the diocese of Cloyne, for some time, he came to Philadelphia in 1839 on the invitation of Dr. Kenrick, who desired to secure the services of the learned priest for his seminary of St. Charles Borromeo. Of that institution he soon became president; but while thus absorbed in scholastic duties he did not forego the work of a missionary priest, taking charge of stations, and building a church, which he dedicated to St. Francis Xavier. His veneration for that Apostle of the Indies was an indication of his desire to enter the Society of Jesus—a desire which he never abandoned.

In 1841 he was appointed vicar-general of the western part of the diocese of Philadelphia, and pastor of St. Paul's Church in Pittsburgh. The historian of that portion of the State says that his arrival marked a new era. Schools, churches, a Catholic Institute showed the designs of the active mind. In May, 1843, he went to Rome to solicit permission to enter the Society of Je-

sus—a step which, as a student of the Propaganda, he could not take without direct sanction from Rome. But when he obtained an audience of the Holy Father he was forbidden to rise till he promised to accept the mitre as first Bishop of Pittsburgh. He was consecrated in St. Agatha's Church, in Rome, on the feast of the Assumption, 1843, by Cardinal Fransoni.

He visited Ireland, and, obtaining some candidates for the priesthood and Sisters of Mercy, reached Pittsburgh in December. The diocese comprised fourteen counties, over which were scattered some twenty-five thousand Catholics, attended by fourteen priests. There were only thirty-three churches and one orphan asylum. The only religious orders were the Priests of the Most Holy Redeemer and the Sisters of Charity. This district had in earlier times been the field of labor of the great missionary Prince Dmitri A. Galitzin, who endeavored to build up Catholic colonies near his church at Loreto. Here in 1847 the Franciscan Brothers, invited by Bishop O'Connor, established a house of their teaching order. The year before the Rev. Boniface Wimmer began a community of the order of St. Benedict. It has grown into a congregation, of which he was in 1884 archabbot. The Benedictines have a great Abbey of St. Vincent's near Latrobe, and several abbeys and many priories, filiations of St. Vincent's, exist in the United States, the missionaries laboring in college or parochial work, from the Atlantic to the Pacific. Bishop O'Connor also obtained a colony of Passionists from Rome in 1852, and these austere religious have increased, and by their missions revived the faith in thousands. Among other aids the bishop also obtained some Sisters of Notre Dame.

The diocese had increased so much that in 1852 the Plenary Council solicited its division, and a new see was erected at Erie. To this Bishop O'Connor was transferred July 29, 1853; but as Dr. Young was reluctant to replace him at Pittsburgh, Bishop O'Connor returned to that see.

His cathedral had been destroyed by fire in 1851, but he had at once begun the erection of a new and finer edifice. This was dedicated with great solemnity on the 24th of June, 1855. But the active zeal of Bishop O'Connor was arrested by softening of the brain, attended with great pain, and he earnestly sought re-

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lief from the responsibilities of his bishopric. In May, 1860, Pope Pius IX. permitted him to resign his see, and Dr. O'Connor at once carried out the project of his early years by entering the Society of Jesus. At this time the diocese of Pittsburgh alone contained eighty-six priests and seventy-seven churches, with a seminary, a college, academies, and schools, as well as charitable institutions. The population was estimated at fifty thousand.

In the order which he entered he edified all by his humility and piety. As his health permitted he discharged the ministry in the confessional and the pulpit, and especially in giving retreats to religious communities. He died most piously amid his religious brethren at Woodstock, in Maryland, on the 18th of October, 1872. The historian of the Pittsburgh diocese, Rev. A. A. Lambing, justly styles him "one of the most brilliant lights that has ever shed its lustre on the Church in the United States."

RIGHT REV. MICHAEL DOMENEC,

Second Bishop of Pittsburgh.

Michael Domenec was born at Rioz, near Tarragona, in Spain, in 1816, and at an early age corresponded to a vocation to the priesthood. While studying at the Spanish capital the disturbed state of his native country induced him to proceed to France. Continuing his course there under the Priests of the Congregation of the Mission, he joined that family of St. Vincent de Paul, and came to the United States in 1837 with the Very Rev. John Timon. Completing his studies at the seminary of the order at the Barrens, Missouri, he was ordained June 29, 1839. After acting as professor at St. Mary's College he founded St. Vincent's Male Academy at Cape Girardeau in 1842, and was subsequently employed on mission duties in the State of Missouri. In 1845 he was sent to Pennsylvania, and, after some service at Nicetown, erected the church of St. Vincent de Paul in Germantown, of which he was pastor when he was selected as

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cessor to Bishop O'Connor. He was consecrated in the cathedral at Pittsburgh by Archbishop Kenrick, of Baltimore, on the 9th of December, 1860. The progress of religion continued during the administration of Bishop Domenec, several new churches having been erected. The bishop visited Rome in 1862 and again in 1867 to attend the canonizations in those years. In 1875 the diocese of Pittsburgh was regarded as too large for a single bishop, as it contained 115 churches, 160 priests, and, as was believed, 200,000 Catholics. A new see was erected at Allegheny. To this Bishop Domenec was transferred on the 11th of January, 1876, being succeeded in Pittsburgh by Right Rev. Dr. Tuigg. The organization of the new diocese engaged Bishop Domenec's attention, and, ever zealous and active, he doubtless planned many things for its advantage. But the division of the diocese entailed difficulties which he had not foreseen. In order to bring all questions to a decision Dr. Domenec proceeded to Rome in 1877, but, finding the matter a difficult one, he resigned the see of Allegheny on the 29th of July and retired to Barcelona. There he impressed all by his eloquence and zeal. Toward the close of the year he set out for his native city, but at Tarragona was seized with a fatal illness, and expired calmly on the 7th of January, 1878.

RIGHT REV. JOHN TUIGG,

Third Bishop of Pittsburgh.

The Right Rev. John Tuigg, Bishop of Pittsburgh, is a native of Ireland, born in the County Cork in the year 1820. His divinity studies, begun at the Missionary College of All-Hallows', Drumcondra, were completed at St. Michael's Seminary, Pittsburgh. He was ordained May 14, 1850, and while assistant at the cathedral founded the parish of St. Bridget, beginning to erect the church; but in 1853 he was assigned to the important mission of Altoona, of which he was the first resident pastor.

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He acquired a pastoral residence, a cemetery, and enlarged the church. A very fine school-building was the next work, and, in the hands of Sisters of Charity, the parochial school has been a great blessing.

Rev. Mr. Tuigg had charge also of several dependent missions, and, having been appointed vicar-forane of the eastern part of the diocese in 1869, soon required other priests to aid him. He then commenced a new church, which was dedicated in 1875.

Having been appointed to the see of Pittsburgh in the following year, he was consecrated on the 19th of March, 1876, by the Most Rev. James F. Wood, Archbishop of Philadelphia. The diocese committed to his care was no slight burden, but on the resignation of Bishop Domenec the administration of Allegheny was also confided to him. The arduous duties proved too trying even for his vigorous constitution. In December, 1882, he was prostrated by an attack of heart-disease and his life was despaired of; but he rallied, and, though thrice stricken with paralysis, recovered sufficiently to administer the dioceses under his care.

At the close of the year 1884 the united dioceses of Pittsburgh and Allegheny contained 192 priests, 132 churches, and 44 chapels. There were three colleges, six academies, and sixty-five parochial schools attended by nearly twenty thousand pupils. The religious orders were numerous: Benedictine monks, Capuchin and Carmelite friars, Passionists, Redemptorists, Priests of the Holy Ghost and the Immaculate Heart of Mary, Franciscan Brothers, Benedictine and Ursuline nuns, Sisters of Charity, of Mercy, of St. Joseph, of St. Agnes, of St. Francis, of Divine Providence, of the Good Shepherd, Little Sisters of the Poor, School Sisters of Notre Dame, teach the ignorant, minister to the afflicted, or strive to reform the erring.

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RT. REV. JOHN L. SPALDING, D.D.
Born at Lebanon, Ky., June 2, 1840.
Ordained Dec. 19, 1863; Consecrated Bishop of Peoria, May 1, 1877.

RT. REV. RICHARD PHELAN, D.D.
Born in Ireland, Jan. 1, 1825.
Ordained May 4, 1854; Consecrated Bishop of Cebyra and Coadjutor of Pittsburgh, Aug. 24, 1885.

RT. REV. JOHN TUIGG, D.D.
Born Co. Cork, Ireland, in 1820.
Ordained May 14, 1850; Consecrated Bishop of Pittsburgh, March 19, 1876.

RT. REV. JAMES A. HEALY, D.D.
Born near Macon, Ga., in 1830.
Consecrated Bishop of Portland, June 2, 1875.

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RIGHT REV. RICHARD PHELAN, D.D.,

Bishop of Cebyra and Coadjutor to the Bishop of Pittsburgh.

The Right Rev. Richard Phelan, son of Michael Phelan and Mary Keoghan, was born on the 1st day of January, 1825, near the small town of Ballyragget, in the County of Kilkenny, Ireland, the oldest of a family of nine, four of whom devoted themselves to the service of God. After attending schools near his home, and receiving private instruction, he entered St. Kyran's College, Kilkenny, about 1844, and, finding no vacancy in the seminary of his native diocese, accepted an invitation from Bishop O'Connor and was one of six who came to Pittsburgh in January, 1850. He made his divinity course at St. Mary's Theological Seminary, Baltimore, and was ordained priest at Pittsburgh, May 4, 1854, by Bishop O'Connor. He was first stationed in Indiana County, but repaired to Pittsburgh to aid the clergy of that city during the cholera then raging. After three years' service in Pittsburgh Cathedral he was sent to Freeport, where he found heavy debts to meet and a large district to attend. Succeeding Dr. Mullen at St. Peter's Church, Allegheny, he built a new church, costing $150,000, on a more advantageous site, and paid nearly all its cost as well as that of schools. In 1876 this church became the pro-cathedral of the new diocese of Allegheny. In 1881 Dr. Phelan was administrator of the dioceses of Pittsburgh and Allegheny during the absence of Bishop Tuigg, and was next made vicar-general. When Bishop Tuigg was stricken with partial paralysis, and recovery seemed remote, the Very Rev. Dr. Phelan was selected by the Pope as coadjutor. He was consecrated August 2, 1885, at Pittsburgh by Archbishop Ryan, and entered on the discharge of the episcopal duties which Bishop Tuigg's health precluded him from performing. Bishop Phelan continued to reside in Allegheny, St. Peter's again enjoying the presence of one invested with the episcopal dignity.

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DIOCESE OF PORTLAND.

RIGHT REV. DAVID W. BACON,

First Bishop of Portland.

David W. Bacon was born in the city of New York in the year 1814, and after an academic course he was sent to the Sulpitian Seminary, Montreal, and subsequently entered Mount St. Mary's College, Emmittsburg, where he was distinguished for his brilliant and studious course. After his ordination by Archbishop Eccleston, on the 13th of December, 1838, he returned to the diocese of New York. One of the first positions of the young priest was that of assistant at Utica, but he was soon appointed to organize a new parish in Brooklyn. He acquired an unfinished building begun as a revolt from the Church, and on the foundation reared a church which he dedicated to Our Lady in her Assumption. His flock, at first poor and scanty, gradually increased, many converts being won by the zealous priest. Though gentle, he was firm, and his decision saved the church of St. James from destruction by a mob. During seasons of sickness and epidemics Rev. Mr. Bacon was untiring and fearless. In time he projected a new church to meet the wants of Catholics in the growing city, and, collecting money from house to house, began the church of St. Mary, "Star of the Sea"; but though he nearly completed it, he refused to leave his old parish.

He was, however, summoned to a higher charge, having been appointed to the new see of Portland. The diocese of which it was the spiritual centre comprised the two States of Maine and New Hampshire, where Catholics were few, but prejudice and intolerance intense. A year before a zealous and blameless priest, the Rev. John Bapst, was tarred and feathered, by order of a

town meeting, at Ellsworth, and churches in New Hampshire—a State in which to this day no Catholic can hold office—had been attacked and burned.

Bishop Bacon was consecrated in the church of the Immaculate Conception, Portland, April 22, 1855, and courageously undertook to extend Catholicity in the dangerous field assigned to him, in which there were estimated to be thirty thousand Catholics, but only ten priests in the two States attending the humble churches. Yet Catholicity had been the first to plant the altar in Maine, at Boone Island and Mount Desert; and there were in the State Catholic Indians, descendants of the converts of early Jesuit, Capuchin, and Recollect. Bishop Bacon began his work with judgment and zeal. Aided by the friends his course had made in Brooklyn, he was enabled to meet some pressing wants. The Sisters of Mercy came in response to his call for aid, and churches began to arise, while zealous priests came to open new fields. Year by year the progress of the faith could be seen, and after an administration of nearly twenty years he had a fine cathedral, sixty-three churches, fifty-two priests, twenty-three parochial schools, and nearly eighty thousand Catholics. In 1874 his health failed, and, in hopes of regaining strength, he visited Europe with Archbishop McCloskey. On reaching Brest it was necessary to convey him to an hospital. Rallying after a time, he longed to return to America, but reached New York only to expire, at St. Vincent's Hospital, soon after his arrival, November 5, 1874.

RIGHT REV. JAMES AUGUSTINE HEALY,

Second Bishop of Portland.

James Augustine Healy was born in 1830 near Macon, Georgia, but was educated in the North, having passed several years in Quaker schools on Long Island and New Jersey. He then entered the college of the Holy Cross at Worcester, Massachusetts, where he was graduated in 1849. Feeling that he was

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called by God to the ecclesiastical state, he then entered the theological seminary in Montreal directed by the Sulpitians, and completed his course in the institution at Paris directed by the same association of learned priests.

On returning to the diocese of Boston, to which he had become attached, he was stationed at the cathedral, where he acted for many years as chancellor and secretary. He then became pastor of St. James' Church, Boston, holding the position for nine years, winning the respect of his fellow-priests and the attachment of the flock confided to him. From this position he was summoned by the voice of the Holy Father to assume the burden of the episcopate. He was consecrated Bishop of Portland on the 2d of June, 1875.

During his nine years' administration more than thirty new churches were erected, and the clergy rose from fifty-two to eighty-nine. The immigration of Catholics from Europe was more than equalled by the influx of Canadians, who settled in the factory towns and drew priests of their own language from the neighboring Dominion. To meet the wants of his people Bishop Healy introduced Sisters of Charity, Sisters of the Congregation of Notre Dame, as well as Sisters of the Holy Names of Jesus and Mary from Canada, and also Marianite Sisters of the Holy Cross and Sisters of the Good Shepherd.

In 1884 the Holy See erected the State of New Hampshire into a diocese, of which Manchester became the episcopal see, Bishop Healy retaining the less promising field of Maine, which now constitutes the diocese of Portland. After the division the diocese of Portland had 51 priests, 55 churches, and 11 chapels, with 3 academies and 12 parochial schools, 3 of them for Indian children, with more than 3,000 pupils under Catholic training. Sisters of Mercy, of Charity, of the Good Shepherd, and of the Congregation of Notre Dame acted as teachers and conducted asylums. The annual baptisms were 2,690.

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DIOCESE OF PROVIDENCE.

RIGHT REV. THOMAS F. HENDRICKEN,

First Bishop of Providence.

PROVIDENCE was for a time the residence of the Bishop of Hartford, but, a division being made in the diocese, the Rhode Island capital became an episcopal see. Right Rev. Thomas F. Hendricken, the first Bishop of Providence, was born in the cathedral parish of the city of Kilkenny, Ireland, on the 5th of May, 1827, his parents being John Hendricken and Anne Maher. After preliminary studies in McDonald's Academy, Kilkenny, he entered St. Kyran's College in that city, and showed such ability that he was selected as one of the few to enter the great theological seminary at Maynooth in 1847. He was ordained at All-Hallows' College, Dublin, April 29, 1853, by the Right Rev. Bernard O'Reilly, of Hartford, to whom he had offered his services. His earliest missions in America were at the cathedral in Providence, at St. Joseph's, in the same city, at Woonsocket and Newport. On the 17th of January, 1854, he was appointed pastor of St. Joseph's, West Winsted, Conn., and on the 5th of July in the ensuing year was stationed at Waterbury, in the same State. This became a permanent field of labor, and for seventeen years he was the zealous pastor of Waterbury and of the missions dependent on it.

What he accomplished in this parish commended him to a higher appointment, and on the division of the diocese of Hartford he was selected as Bishop of Providence. The district placed under his charge comprised the State of Rhode Island, together with Bristol, Barnstable, and part of Plymouth County in Massachusetts, and the islands of Martha's Vineyard and Nantucket.

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Bishop Hendricken was consecrated bishop on the 28th of April, 1872, and proceeded to organize his diocese.

During the Revolutionary war the chaplains of the French army and navy officiated in Rhode Island. The famous convert, Rev. John Thayer, had visited Newport as early as 1791, and ministered to the Catholics there, and they were occasionally visited in later years; but it was not till 1828 that Rev. Robert D. Woodley, purchasing an old school-house, opened the first church in that city. In the same year a lot was given for a church in Providence. From such small beginnings the faith grew, and when Bishop Hendricken assumed the direction of his diocese Providence had ten churches, that of St. Peter and St. Paul becoming his pro-cathedral, and there were thirty-three churches outside the limits of his episcopal city. The Catholic body had grown to the imposing strength of 125,000, and there were institutions directed by Brothers of the Christian Schools, Sisters of Mercy, and Sisters of Charity. Yet there was work to be done, and the bishop zealously undertook it. Canadian-French had settled in the factory-towns, and Portuguese in the fishing-villages on the coast, once the nursery of hardy New England seamen. These needed priests able to address them in their own language. Ladies of the Sacred Heart and Ursuline nuns established academies of a higher grade than any yet in the diocese, Sisters of the Holy Names and of the Holy Cross increased the number of teachers, while the Little Sisters of the Poor opened a Home for the Aged. Nearly a hundred priests were laboring in 1884 in this diocese, and there were fifty-five churches; parochial schools are numerous, and the attendance reaches nearly ten thousand, the whole Catholic population being estimated at 156,000, the baptisms in Rhode Island in 1883 being 3,602, and in Massachusetts 2,500. A large and imposing cathedral, worthy of the diocese, was nearly completed in 1884.

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DIOCESE OF RICHMOND.

RIGHT REV. PATRICK KELLY,

First Bishop of Richmond.

VIRGINIA had, as a colony, closed her doors against the Catholic. Lord Baltimore was not permitted to land, and when his son founded a home for Catholics in Maryland the fanaticism in the older colony left traces of its bitterness in the penal laws on her statute-book. There were few Catholics in Virginia at the period of our Revolution, and few emigrants of the ancient faith ventured to settle. Yet, small as the body was, there were malcontents, chiefly at Norfolk, where a plot was formed to bring in a Jansenist bishop from Holland. About 1820 they succeeded in persuading the Sovereign Pontiff that the Catholics of Virginia were neglected, and that, as they were able and willing to maintain a bishop, the State ought to be formed into a separate diocese.

The see of Richmond was erected in 1820, and the Rev. Patrick Kelly, President of Birchfield College, was selected as first bishop. He was consecrated at Kilkenny on the 24th of August, 1820, by the Most Rev. Archbishop Troy, of Dublin, and in January of the next year reached Norfolk. He found but seven churches in the whole State, four of them attended by priests living in Maryland. The resources of the Catholics proved to have been grossly exaggerated, and the learned bishop opened a school at Norfolk in order to maintain himself, the congregation being unable to support him. He struggled manfully to afford the scattered Catholics the consolations of their religion, but the difficulty of travel and communication at that period made it no easy task to reach them. After a year's arduous service Bishop Kelly's health failed, and in July, 1822,

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he was translated to the united sees of Waterford and Lismore, which he held till his death, October 8, 1829, leaving a reputation for piety and earnest zeal in his episcopal functions.

RIGHT REV. RICHARD VINCENT WHELAN,

Second Bishop of Richmond and First Bishop of Wheeling.

After the departure of Bishop Kelly the administration of the diocese of Richmond was committed to the Archbishop of Baltimore and his successors in that see, nor was it till twenty years later that the Catholic body in Virginia had grown so large as to require a resident bishop.

Right Rev. Richard Vincent Whelan, selected as the second Bishop of Richmond, was born in Baltimore on the 28th of January, 1809. After some years spent at Mount St. Mary's College, Emmittsburg, he was sent to Paris, where he pursued studies for the priesthood under the disciples of the Venerable Mr. Olier. He was ordained in 1832 and was soon after sent to Virginia; he traversed a large part of the State, finding scattered Catholics, but meeting great courtesy from the people at large. Martinsburg became his central mission, whence he attended Harper's Ferry, trudging to and from it on foot. He also made missionary excursions to Winchester and Bath. To aid him in his work he obtained three Sisters of Charity, who founded a house at Martinsburg. When, in 1838, Archbishop Eccleston found that Virginia had a Catholic population of nine thousand, and eight churches, he requested the Holy See to fill the long-vacant see of Richmond. The zealous pastor of Martinsburg was selected, and he was consecrated in the cathedral of Baltimore on the 21st of March, 1841. He began a theological seminary in order to create a supply of priests, opened an asylum at Richmond under the Sisters of Charity, and a school at Norfolk which he committed to other members of that community.

Bishop Whelan visited his diocese and became fully aware of

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the condition and prospects of his flock. Catholics were increasing so much in numbers in Western Virginia that in 1846 he resolved to take up his residence at Wheeling. Here he found more abundant work; but as the distance from Richmond was great, he felt that it was necessary to have a bishop in each city. The Fathers of the Seventh Council of Baltimore, adopting his view, petitioned the Holy See for a division of the diocese. The see of Wheeling was erected by a bull of July 23, 1850, and Bishop Whelan was transferred to it. When he fixed his residence in the western city its Catholic population did not exceed six hundred, and they had one small church. Outside the city there was one other church in the new diocese. Yet Bishop Whelan resolved to erect a cathedral, and, purchasing one fine house for a convent-school and another for a site of his projected church, took it down to lay the corner-stone. By the time it was ready for use there were two priests attached to the cathedral, a large school taught by six seminarians, and an academy under Visitation nuns. The rest of his diocese was not neglected. He traversed mountain and stream to visit his flock, preaching in churches, court-houses, administering confirmation, encouraging his hard-working priests. His activity and courage were great, and even advancing age could not diminish them. On one of his visitations he was prostrated by illness, and had not a charitable family taken him in and nursed him the Bishop of Wheeling might have died uncared for.

In 1853 the Sisters of St. Joseph opened an hospital; in 1866 a college was begun at Wheeling, and at Parkersburg a Visitation academy and a high-school for boys were opened. The Sisters of St. Joseph also enlarged their work, establishing academies at Charleston and Grafton.

Bishop Whelan lived to see forty-eight churches and twenty-nine priests where he had found two churches and four priests. He died piously at St. Agnes' Hospital, Wheeling, July 7, 1874.

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RIGHT REV. JOHN McGILL,

Third Bishop of Richmond.

JOHN McGILL was born in Philadelphia, November 4, 1809, his parents, James McGill and Lavinia Dougherty, natives of Ireland, having settled and married there. Bardstown became the home of the family in 1818, and two years after John entered St. Joseph's College at its opening. His father, liberally educated himself, wished his son to enjoy every advantage. He was graduated in due time with distinguished honor. He studied law, and fame and wealth seemed certain, but he threw all aside to enter the seminary, where he was trained to the spirit and learning befitting a priest by the venerable Bishop David, by whom he was ordained June 13, 1835. As pastor of St. Peter's, Lexington, and assistant at St. Louis' Church, Louisville, his ministry was marked by success. In 1838 he was sent to Europe to accompany the venerable Bishop Flaget on his return to Kentucky. Then he resumed his duties in the parish, and as editor of the *Catholic Advocate* made a decided impression on the public mind in his clear and convincing articles. When a league of Protestant ministers was formed to denounce Catholicity in a series of sermons, Dr. McGill answered them so ably as to put them on the defensive and finally compel them to retire from the field. He then published a criticism on some statements in Macaulay's "England" in reply to Rev. James Craik. This was followed by a translation of Audin's "Life of Calvin."

Bishop Spalding made the learned and able clergyman his vicar-general, and in 1850 he was appointed to the see of Richmond. He was consecrated by Archbishop Kenrick, of St. Louis, on the 10th of November, in St. Joseph's Church, Bardstown, where he had made his First Communion, received the tonsure and holy orders. His aged parents were present to receive his episcopal blessing.

In Virginia Bishop McGill found a warm welcome and acquired the esteem of all. He zealously undertook the direction of the diocese, acting in concert with his clergy, and adding to the means for preserving the faith of the people. His diocese

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comprised eastern Virginia and the valley formed by the Blue Ridge and Allegheny Mountains as far as Monroe County, where it crossed the valley and followed the Blue Ridge as the line dividing it from the diocese of Wheeling. There were but ten churches in it and only eight priests. The Sisters of Charity from Emmittsburg had two institutions in the diocese, combining orphan asylum and school. Under his administration churches were erected and dedicated at Norfolk, Fortress Monroe, Richmond, Fredericksburg, Warrenton, and at Fairfax Station. His diocese was the great battle-ground of the civil war, and the Catholic churches fared ill at the hands of both armies. The church at Bath was destroyed by fire while used as quarters by Confederate soldiers. The United States troops stabled their horses in the church at Winchester and utterly wrecked it. Bishop McGill had therefore a heavy charge, but he formed a little seminary, and after the war introduced the Visitation and the Benedictine nuns, who gave Richmond fine academies, and Sisters of the Holy Cross, who established a similar institution in Alexandria. He had fourteen parochial schools—a large number for a Catholic population of not more than seventeen thousand.

Bishop McGill visited Rome at the definition of the Immaculate Conception in 1852, and to attend the General Council of the Vatican. While Bishop of Richmond he published "The True Church" and "Faith the Victory." His health failed in 1871, and he made a farewell visit to his relatives in Kentucky. Upon his return he gradually grew worse, and, after great suffering, expired Sunday, January 14, 1872.

RIGHT REV. JOHN J. KEANE,

Fifth Bishop of Richmond.

John J. Keane was born at Ballyshannon, County Donegal, Ireland, on the 12th of September, 1839, and came with his family to the United States when he was seven years old. He

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received his early education in Baltimore, and, after a classical course at St. Charles' College, entered St. Mary's Seminary, Baltimore, and was ordained in 1866. He was immediately appointed assistant pastor of St. Patrick's Church in the city of Washington, and labored in that position with such zeal and earnestness that he was selected in 1878 to fill the see of Richmond. He was consecrated on the 25th of August in that year. The State in which the first Catholic altar in our land was reared by the sons of St. Dominic, ere the sixteenth century had reached its zenith, had not been favorable to the growth of the Church of the living God. In colonial days it had degraded the children of the faith to the level of the negro slave; in 1878 only twenty-two churches were to be found in the Old Dominion where Divine Worship was offered to the Most High.

Bishop Keane has taken an active part in the organization of Catholic societies throughout the country. He was one of the leading members of the Third Plenary Council of Baltimore in 1884. In 1885 his diocese contained thirty-five churches, with twenty-seven priests, four academies, thirty-two parochial schools with more than two thousand pupils.

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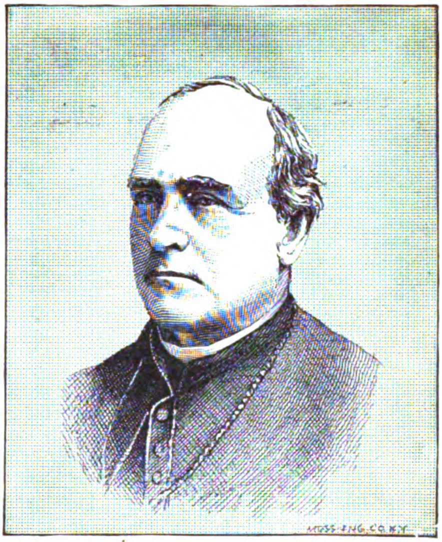
RT. REV. T. F. HENDRICKEN, D.D.

Born in Kilkenny, Ireland, May 5, 1827.
Ordained April 29, 1853; Consecrated Bishop of Providence, April 28, 1872.

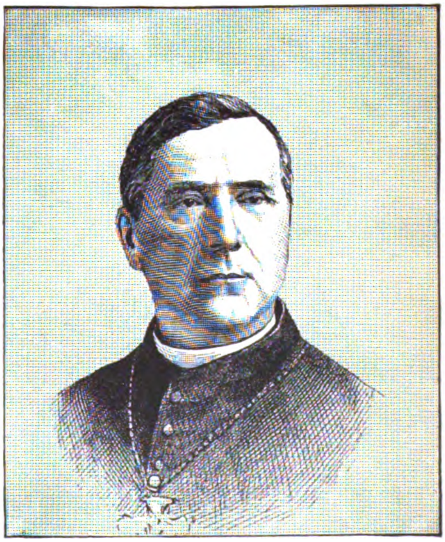


RT. REV. BERNARD J. McQUAID, D.D.

Born in the City of New York, Dec. 15, 1823.
Ordained July 16, 1848; Consecrated Bishop of Rochester, July 12, 1868.

RT. REV. JOHN J. KEANE, D.D.

Born at Ballyshannon, Ireland, Sept. 12, 1839.
Ordained in 1866; Consecrated Bishop of Richmond, Aug. 25, 1878.



RT. REV. J. C. NERAZ, D.D.

Born at Ause, France, Jan. 12, 1828.
Ordained Feb. 19, 1853; Consecrated Bishop of San Antonio, May 8, 1881.

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DIOCESE OF ROCHESTER.

RIGHT REV. BERNARD J. McQUAID,

First Bishop of Rochester.

Bernard Joseph McQuaid was born in the city of New York, and, after preliminary studies at one of the schools there, was sent to Chambly, and subsequently to the College of Montreal, directed by the priests of the Association of St. Sulpice. He was one of the students of St. Joseph's Theological Seminary at Fordham after its establishment by Bishop Hughes, and was ordained on the 18th of January, 1848. His first appointment was that of pastor of the church of St. Vincent de Paul at Madison, New Jersey; the congregation of St. Mary's, Morris town, being also under his charge. He showed himself an active and energetic missionary in the care of a large district, and when the diocese of Newark was formed, in 1853, Rev. Mr. McQuaid was selected by Bishop Bayley as pastor of St. Patrick's Cathedral. His influence was soon apparent, and when Seton Hall College was opened, in 1856, at Madison, he was appointed president; but, after organizing that institution, resumed his position at the cathedral till 1859, when he resumed the presidency. In Newark he organized a Young Men's Catholic Association, which erected the Catholic Institute in New Street—a fine building, with library, reading-room, and halls for innocent diversions. This Institute rendered such service to the young men that it received the warmest encomiums from the city authorities and the best class of the people. In 1866 he became vicar-general of the diocese, and in that capacity, as in that of superior of a college and theological seminary, and of pastor of important parishes, attracted such attention that when the diocese of Rochester was formed, in 1868, he was selected as the first bishop, and was con-

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secrated on the 12th of July. The diocese comprised the counties of Monroe, Livingston, Wayne, Ontario, Seneca, Cayuga, Yates, and Tompkins, and contained sixty churches, with thirty-eight priests. Rochester had a house of Redemptorist Fathers, academies under the Ladies of the Sacred Heart and Sisters of Mercy, a hospital and asylum for girls under Sisters of Charity, one for boys under Sisters of St. Joseph, and a German asylum under School Sisters of Notre Dame. Parochial schools existed in several parishes. After organizing his diocese and ascertaining its wants, Bishop McQuaid labored to create churches, and especially schools, wherever Catholics could maintain them. He showed the injustice of the public-school system, which, while professing to be neutral, really imposes Protestant ideas, prejudices, and forms on Catholic pupils, imbuing them with what must sap their religious faith.

In 1870 Bishop McQuaid, always earnest in bringing up zealous young clergymen for his diocese, founded St. Andrew's Preparatory Seminary to foster vocations to the priesthood in the district committed to his care. It opened with seven students, but they were so well chosen that six entered the theological seminary at Troy.

Bishop McQuaid has taken part in the deliberations of a provincial, a national, and an œcumenical council, evincing at New York, Baltimore, and Rome learning, great experience in ecclesiastical affairs, and a thorough knowledge of the position of the Catholics in this country, and the dangers to which the faith of the rising generation is exposed. By his clear and forcible arguments he obtained for Catholic inmates of eleemosynary and penal institutions in his diocese the opportunity of exercising the right to worship God according to the dictates of their conscience, which the constitution of the State of New York guarantees to the meanest of her citizens.

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DIOCESE OF SAN ANTONIO.

RIGHT REV. ANTHONY DOMINIC PELLICER,

First Bishop of San Antonio.

Anthony Dominic Pellicer was born in St. Augustine, Florida, in the year 1825; he was descended from the brave leader of the Minorcans of New Smyrna who in the last century revolted against the tyranny of Turnbull and marched to St. Augustine, where they revived Catholicity. Anthony Dominic, with his cousin, Dominic Manucy, made a college course at Spring Hill College, near Mobile, and both devoted themselves to God's service. After his ordination, about 1850, Rev. Mr. Pellicer was sent to St. Peter's Church, Montgomery, Alabama, where he spent several years, visiting Wetumpka, Tuskigee, Whitecreek, and Lowndesborough, and about 1856 beginning a church at Camden, and subsequently organizing a congregation at Selma. In 1865 he was recalled to Mobile, and became one of the active priests attached to the cathedral, and was in the council of the bishop, who in 1867 made him vicar-general.

During the Civil War he was post-chaplain and was unremitting in his attention to the sick and wounded. His zeal and devotedness struck those who were strangers to the faith, and as many as three hundréd sought his guidance.

When the see of San Antonio was erected the Very Rev. Dr. Pellicer was elected the first bishop, and was consecrated at Mobile on the feast of the Immaculate Conception in the year 1875. His episcopal city dated back to the early Spanish days, and several time-honored churches attested the zeal and labors of the Franciscan Fathers who, under the guidance of the Venerable Antonio Margil, planted Christianity in Texas. The diocese of San Antonio, as erected September 3, 1874, comprised the por-

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tion of the State of Texas lying between the Colorado and Nueces rivers. In it there were forty thousand Catholics, who had several churches and chapels, attended by thirty-five priests. At San Antonio there was a college under the Brothers of Mary, an academy directed by Ursuline nuns, a hospital and an orphan asylum in charge of Sisters of the Incarnate Word; there were in the diocese eighteen parochial schools under the care of Sisters of the Incarnate Word, Sisters of Mercy, Sisters of the Immaculate Conception, and Sisters of Divine Providence.

Bishop Pellicer soon made a visitation of his diocese, travelling in a wagon or riding on horseback, often sleeping on the open prairie. He thus acquired a practical knowledge of every parish in his diocese, and began his labors to supply every want that he had detected. Under his impulse new churches arose at many places, with schools, and to carry on the work he obtained many zealous priests. His labor was so incessant that his health gave way. He died piously at San Antonio on the 14th of April, 1880.

RIGHT REV. J. C. NERAZ,

Second Bishop of San Antonio.

J. C. Neraz was born on the 12th of January, 1828, at Ause, in the Department of the Rhone, France, and, after acquiring the rudiments, entered the diocesan seminary of St. Jodard; his philosophical course he followed at the Alix branch of the Great Seminary of Lyons, and completed his theology under the Sulpitians at Lyons. Resolving to devote himself to foreign missions, he came to the United States in 1852, and was ordained subdeacon by Bishop Odin on the 28th of September, receiving the holy order of priesthood on the 19th of February in the succeeding year.

The young priest was assigned to the mission of Nacogdoches, in eastern Texas, which embraced all the northeastern part of

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the State as far as Red River. After ten years' labors in this arduous field he was transferred in 1864 to Liberty County, in southern Texas, where he remained two years. In 1866 he was made assistant at San Antonio, but in September, 1868, was removed to Laredo. There he completed the convent which had long previously been commenced, and erected the present church. In 1873 he was recalled to San Antonio to become pastor of the church of San Fernando. When the diocese of San Antonio was established the zealous priest was appointed vicar-general by Bishop Pellicer. On the death of that prelate he became administrator of the diocese, and, having been chosen to succeed him, was consecrated bishop on the 8th of May, 1881. He attended the Third Plenary Council of Baltimore in 1884.

During his administration as bishop the Priests of the Holy Cross have opened St. Edward's Academy, in Travis County, and the Sisters of the Incarnate Word an academy at Hallettsville, in Lavaca County. The diocese contained at the commencement of the year 1885 forty-seven priests and fifty churches.

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DIOCESE OF SAVANNAH.

RIGHT REV. FRANCIS XAVIER GARTLAND.

First Bishop of Savannah.

Francis Xavier Gartland was born in Dublin in 1805, but, coming to this country in his youth, entered Mount St. Mary's, Emmittsburg, and was ordained priest by Right Rev. Dr. Conwell, Bishop of Philadelphia, in 1832. The Rev. John Hughes, the future great Archbishop of New York, had just erected St. John's Church, and the young priest was appointed his assistant. When Dr. Hughes was made coadjutor of New York, Rev. Mr. Gartland became pastor of St. John's. His zeal and eloquence endeared him to his congregation, and his virtues won him the esteem of his bishop and his fellow-priests. From the year 1845 he acted also as vicar-general of the diocese, and when the Holy See, on the recommendation of the Seventh Council of Baltimore, formed a new diocese with the episcopal see at Savannah, the Very Rev. Dr. Gartland was selected as the first bishop. He was consecrated in his own church at Philadelphia, on the 10th of September, 1850, by the Most Rev. Archbishop Eccleston.

The diocese of Savannah, as constituted by the bull of erection, comprised the State of Georgia with East Florida. For the five thousand scattered Catholics there were eight churches in Georgia and five in Florida, Savannah, Augusta, and Locust Grove being the cradles of Catholicity in the former State. There were no institutions except a convent of the Sisters of Our Lady of Mercy at Savannah, and an asylum with a school at Augusta.

The Church was feeble in Georgia; for though Oglethorpe planted the colony as a refuge for the afflicted and persecuted,

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he was a slave to unmanly bigotry, and, by its fundamental law, Georgia was forbidden to receive a Catholic within its borders. Dr. Gartland, after acquainting himself with the state of his diocese, visited Europe to obtain aid for it. Then he devoted himself zealously to give his actual flock and the increase which he felt would surely come every advantage for practising their religion. He made several visitations, enlarged the church of St. John the Baptist, which he selected as his cathedral, erected churches at Jekyll Island, St. John's Beach, Palatka, and Mandarin, and was preparing to establish one at Dalton. In 1853 the Sisters of Our Lady of Mercy began a convent and academy at Augusta. The next year the yellow fever descended on the fair city of Savannah, and Dr. Gartland showed the people of Georgia what a Catholic bishop was. When others fled he went from house to house, visiting the sick by day or night, shrinking from none of the terrible forms of death, till he was himself prostrated by the disease, and died on the 20th of September, 1854.

RIGHT REV. JOHN BARRY,

Second Bishop of Savannah.

John Barry was born in Wexford, Ireland, in 1799, and while in a seminary volunteered to become a missionary in the diocese of Charleston. Completing his studies under Bishop England, he was ordained by that great prelate September 24, 1825. After one or two temporary missions he became pastor of the church of the Holy Trinity at Augusta, in 1827, with about one-third of Georgia for his parish. Twelve years after he was made vicar-general for that State, and in 1844 for the whole diocese. Recalled at that time to Charleston, he assisted in the cathedral, was superior of the seminary, and was commissioned to attend all vacant stations in the diocese. The historian of the Church in the Carolinas and Georgia says: "He labored on

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every mission, in every church, and in nearly every town in the three States at one time or another. He was known to every man, woman, and child either personally or by reputation." He was full of activity and zeal, creating asylum and school, caring for the young and the helpless. During the visitations of the cholera and yellow fever he was unremitting in his care. In 1844 he was theologian to Bishop Reynolds in the council held at Baltimore. When the diocese of Savannah was established he remained at Augusta, and became Bishop Gartland's vicar-general in 1853, and on the bishop's death hastened to Savannah to replace him in attending the sick. After governing the diocese for two years as administrator he reluctantly accepted the mitre, and was consecrated by Archbishop Kenrick in the cathedral of Baltimore August 2, 1857. But his constant and unremitting labors had broken the strong constitution and the buoyant spirit. He went to Europe in 1859, hoping to derive benefit from a change of climate, but at Paris he sought admission into the hospital of the Brothers of St. John of God, and there expired on the 19th of November, 1859, edifying all by his patience and piety. His body lay in the Cemetery of Père La Chaise till 1869, when Bishop Persico conveyed it to Savannah and laid it beside that of his predecessor.

RIGHT REV. AUGUSTINE VEROT,

Third Bishop of Savannah and First of St. Augustine.

AUGUSTINE VEROT was born at Le Puys, France, in May, 1804, and, after passing through a grammar-school, entered the seminary of St. Sulpice, Paris, at the age of sixteen. After making a course of philosophy and theology, with Lacordaire and Dupanloup as fellow-students, he was ordained by Archbishop de Quelen September 20, 1828. Having been admitted into the society of St. Sulpice, he was sent to Baltimore in 1830, and was for several years professor in St. Mary's College and in the seminary. In

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1853 he was pastor at Ellicott's Mills, but his learning and prudence were so well recognized that Archbishop Hughes desired him to become superior of the provincial seminary which he had established at Troy.

Florida, which had belonged successively to the dioceses of Santiago de Cuba, St. Christopher, New Orleans, Mobile, Charleston, and Savannah, was formed into a vicariate-apostolic, and Dr. Verot was selected, December 11, 1857, as the first to govern it. He was consecrated titular Bishop of Danabe on the 25th of April in the ensuing year. The vicariate comprised all the State of Florida lying east of the Apalachicola River. When the vicariate was established there were only three priests within its limits, two at St. Augustine and one at Jacksonville, the other churches and chapels being deprived of resident pastors. Bishop Verot was installed June 3, 1858, and, regarding the education of the young as his most urgent duty, introduced the Brothers of the Christian Schools and Sisters of Mercy; he completed the church at Palatka, enlarged that at Fernandina, and took steps to erect churches at Mandarin, Orange Spring, and Tampa Bay. He revived the memory of early martyrs of the faith in Florida and endeavored to regain the Church property. His impulse was felt in all parts of Florida. But the State was not to be his sole charge. On the death of Dr. Barry he was, in July, 1861, transferred to Savannah, but retained the direction of Florida as vicar-apostolic. The period during which he wore the mitre of Savannah includes that of the Civil War. In that terrible period the bishop had much tribulation and much to stimulate his zeal. St. Mary's Church in Camden County and the elegant church at Dalton were destroyed by fire, but the church at Atlanta was spared amid the general desolation. Notwithstanding the difficulties of the times, the church of the Holy Trinity at Savannah was completed and dedicated, and when peace was restored a church was erected at Albany. The Ursuline convent at Columbia having been destroyed during the war, a colony of the nuns established a school at Macon, and the Sisters of Mercy from St. Augustine opened a house at Columbus. At Jacksonville, Florida, the church and parochial residence fell victims to the flames.

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Dr. Verot directed the diocese of Savannah and the vicariate of Florida till the erection of the see of St. Augustine, in 1870, when, at his own desire, he was transferred to it. In 1876 his health failed, but he remained cheerful, and no immediate danger was suspected; but after saying Mass on the 10th of June he expired so suddenly that there was no opportunity to administer Extreme Unction or recite the prayers for the dying.

Bishop Verot spoke and wrote well, and prepared one of the best catechisms in use in the country.

RIGHT REV. IGNATIUS PERSICO,

Fourth Bishop of Savannah.

Ignatius Persico was born in Naples on the 30th of January, 1823, of a noble Sorrentine family, and received in baptism the name of Camillus William Mary Peter. After completing his classical course in the college of the Jesuit Fathers at Naples young Persico renounced all worldly prospects that lay open to him through the influence of his family with the government, and in April, 1839, entered the order of Minor Capuchins, desiring to devote himself to the foreign missions. His course of study was most thorough, embracing the whole range of secular and sacred lore. He made his vows in January, 1844, and was ordained by dispensation January 25, 1846. He then proceeded to Rome to enter the missionary college of the order and pass the examination at the Propaganda. Having been made apostolic missionary, he was sent to the vicariate-apostolic of Patna. For some years he visited the remotest parts of that extensive vicariate, reaching the frontiers on every side, including Nepaul, Sickim, and Chinese Tartary. In 1852 he was chosen companion to Bishop Hartman, apostolic visitor in the East Indies. The pretensions of the Archbishop of Goa seriously embarrassing all the vicars-apostolic in India, Father Persico was unanimously

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selected to proceed to Rome as commissary. He obtained the celebrated bull *Plene nostis*, and then, with the approval of the Holy See, went to England to advocate before the English government the interests of the Catholic population in India. His mission had most satisfactory results, and the position of Catholics was completely changed, not only in regard to the vicars-apostolic and military chaplains, but also in regard to the erection of churches, asylums, schools, and other institutions, Catholics being placed on the same footing as Protestants. Having been chosen coadjutor to the vicar-apostolic of Bombay March 8, 1854, he was consecrated Bishop of Gratianopolis, and soon after was made apostolic visitor of the Agra vicariate, which he visited, and, being made vicar-apostolic, governed it with great fruit. His administration was most laborious and eventful, his cure extending to Cashmere, Cabul, Afghanistan, and Thibet. He established schools and orphanages, created new missions, and formed villages of native Christians till the Sepoy war swept all away, leaving nothing but ruins and slaughtered missionaries and Christians. Bishop Persico was confined for months in the fort of Agra, subjected to every hardship and privation. On his release he served as chaplain to the British army, doing much to save unfortunate people. After the war he sailed for Europe to solicit means to restore the Church in his vicariate to its former condition, but was shipwrecked and escaped almost miraculously. Having succeeded in his mission, he returned to the vicariate, and his energy and zeal were soon rewarded by consoling results. The changed condition of India after the war required another delegation to England to secure Catholic interests, but his constant labors and journeys had enfeebled Bishop Persico so much that the climate of India menaced his life. Having resigned the vicariate, he was advised, at the centenary of St. Peter in 1867, to try the climate of the United States, and spent two years at Charleston as an active missionary. He attended the Provincial Council of Baltimore and the Vatican Council, and on the 20th of March, 1870, was elected to the see of Savannah. For three years he directed the diocese, but, as his former symptoms reappeared, he was compelled, against his will, to resign the see. He was then sent by the Holy See to Canada to adjust some delicate ques-

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tions there, and subsequently to Malabar, where he obtained the submission of the Chaldean Patriarch Auder. In 1878 he was appointed bishop of the united dioceses of Aquino, Pontecorvo, and Sora; here, having officiated as bishop in three continents, Dr. Persico labors as earnestly as ever, adding to his episcopal duties those of consultor of the Propaganda and apostolic visitor of the Chinese College in Naples.

RT. REV. WILLIAM H. GROSS, D.D.,

Fifth Bishop of Savannah,

was transferred in 1885 to the archiepiscopal see of Oregon.

RT. REV. THOMAS A. BECKER, D.D.,

Sixth Bishop of Savannah,

was transferred to this see from that of Wilmington, under which a sketch of his life will be found.

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DIOCESE OF SCRANTON.

RIGHT REV. WILLIAM O'HARA,

First Bishop of Scranton.

THE first Bishop of Scranton, Right Rev. William O'Hara, is a native of the County Derry, Ireland, and came to this country with his parents in 1820. They made Philadelphia their home, and sent their son to a select school till he was ready to enter Georgetown College. From the early age of sixteen he felt himself called to serve God in his sanctuary, and, having attracted the notice of Bishop Kenrick, he was sent to Rome. There he remained eleven years, pursuing a most thorough course in the Urban College of the Propaganda. After his ordination in 1843 he was for thirteen years pastor of St. Patrick's Church; he was also for many years rector and professor in the theological seminary. In 1860 he was appointed by Bishop Wood vicar-general. When the diocese of Soranton was set off, in 1868, this learned and experienced priest was elected the first bishop, and was consecrated on the 12th of July. The district placed under his episcopal care comprises Luzerne, Lackawanna, Bradford, Susquehanna, Wayne, Tioga, Sullivan, Lycoming, Pike, and Monroe counties. He found most of the churches in a very primitive condition, but by his untiring zeal the diocese has attained a flourishing condition, with fine places of worship, zealous priests, and large congregations. He found fifty churches, twenty-eight priests, and one religious community, the Sisters of the Immaculate Heart of Mary. In 1884 he could report seventy churches with sixty-six priests, and sixteen parochial schools, Sisters of Mercy and Sisters of Christian Charity having come to aid in

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education. Bishop O'Hara had to contend with a long and obstinate litigation begun by a priest whom he attempted to remove from a church whose interests had been grossly neglected and mismanaged. Though the courts finally decided in the bishop's favor, it gave him great anxiety and entailed heavy losses.

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DIOCESE OF SPRINGFIELD.

RIGHT REV. P. T. O'REILLY,

First Bishop of Springfield.

The Right Rev. P. T. O'Reilly is a descendant of the old Breffny tribe, and was born in Cavan, Ireland, on the 24th of December, 1833. He came to this country when a child, and, as he had an uncle in Boston, a chemist in affluent circumstances, he was brought up in that city. Evincing a desire to become a priest, he was sent to St. Charles' College, Maryland, and from it passed in due course to St. Mary's Seminary, Baltimore. He was ordained priest in the cathedral of the Holy Cross, Boston, on the feast of the Assumption in the year 1857, by Bishop Bacon, of Portland, who officiated in consequence of the illness of Bishop Fitzpatrick. After spending five years as assistant to the Rev. John Boyce at Worcester, he was appointed to organize St. Joseph's parish, Boston, of which he became the first pastor, and remained so till January, 1864, when he was chosen to succeed Rev. Mr. Boyce as pastor of St. John's Church, Worcester.

The diocese of Springfield, established June, 1870, comprises the counties of Berkshire, Franklin, Hampshire, Hampden, and Worcester, and at that time contained fifty-four churches built or in course of erection, and forty priests, not including the Fathers of the Society of Jesus attached to the fine college of the Holy Cross at Worcester. There were a few schools, directed by Sisters of Mercy and Sisters of Notre Dame. Rev. Mr. O'Reilly was elected Bishop of Springfield June 28, 1870, and was consecrated in St. Michael's Church, which became his cathedral, on the 25th of September by Archbishop McCloskey, of New York. The diocese has prospered under his prudent zeal,

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and at the commencement of the year 1885 there were one hundred and thirty-three priests engaged in its limits, the churches numbering ninety and the parochial schools twenty-one, Sisters of St. Joseph, Sisters of St. Anne, and Sisters of Charity, as well as Gray Nuns from Canada and Brothers of the Christian Schools, co-operating with the clergy.

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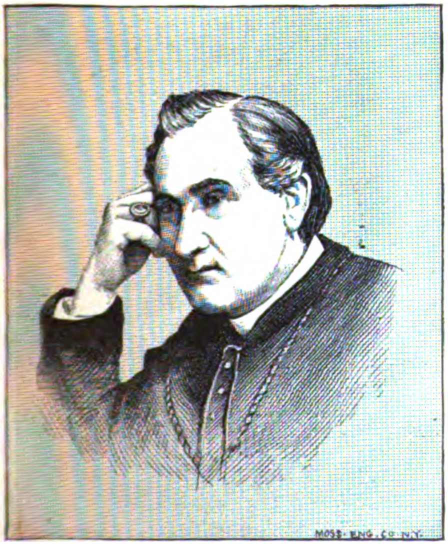
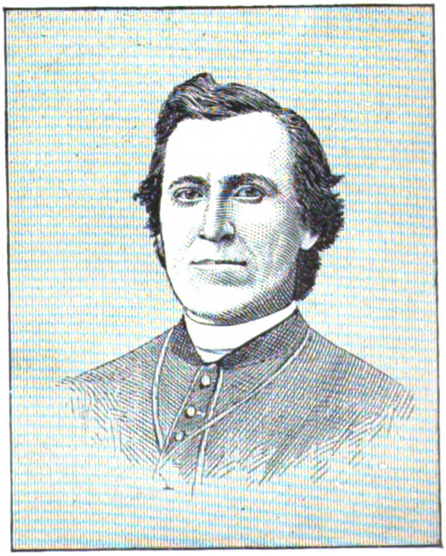
RT. REV. WILLIAM O'HARA, D.D.
Born Co. Derry, Ireland.
Ordained in 1843; Consecrated Bishop of Scranton, July 12, 1868.

RT. REV. JOHN MOORE, D D.
Born at Castletown Delvin, Ireland, June 27, 1835.
Ordained in 1860; Consecrated Bishop of St. Augustine, May 13, 1877.



RT. REV. P. T. O'REILLY, D.D.
Born Cavan, Ireland, Dec. 24, 1833.
Ordained Aug. 16, 1857; Consecrated Bishop of Springfield, Sept. 25, 1870.



RT. REV. JOHN IRELAND, D.D.
Born at Burnchurch, Ireland, Sept. 11, 1838.
Ordained Dec. 21, 1861; Consecrated Bishop of Maronea and Coadjutor of St. Paul, Dec. 21, 1875; Bishop of St. Paul, 1884.

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DIOCESE OF ST. AUGUSTINE.

RIGHT REV. JOHN MOORE,

Second Bishop of St. Augustine.

JOHN MOORE was born in Castletown Devlin, County Westmeath, Ireland, on the 27th of June, 1835. Arriving in Charleston, S. C., in October, 1848, he began his classical studies in the Collegiate Institute and in the seminary of St. John the Baptist. In July, 1851, he was sent to the college of Courbrée, where he remained four years, commencing his philosophical studies. After pursuing a theological course in the Urban College of the Propaganda he was raised to the dignity of the priesthood by Mgr. Luigi Busso in 1860. Returning to his own diocese, he was for five years assistant at St. Finbar's Cathedral, Charleston, witnessing its destruction during the war; he was then for twelve years pastor of St. Patrick's Church in that city, and for six years vicar-general of the diocese. While still pastor of St. Patrick's Church, Charleston, the Very Rev. Mr. Moore was appointed by the Holy See to succeed Dr. Verot; he was consecrated Bishop of St. Augustine by the Right Rev. Dr. Lynch in St. John's Pro-cathedral on Sunday, May 13, 1877, the Right Rev. James Gibbons, then Bishop of Richmond, delivering the sermon. He was duly installed in his diocese on the 20th.

Florida is the oldest State in the Union, dating from its first permanent settlement, St. Augustine having been founded September 8, 1565. The records of the parish church, preserved in Havana and Florida, exist, and cover nearly three centuries, extending from 1594 to the present time. From the first settlement of St. Augustine there was a parish church, besides various

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chapels in or near the city, and before the close of the sixteenth century the Franciscan Fathers established a convent there, which gave missionaries to the Indian tribes from Albemarle Sound to Pensacola. Many of the missionaries lost their lives at the hands of the Indians or the English of the neighboring provinces.

The parishes and missions of Florida were subject to the bishops of Santiago de Cuba; nor was the supervision merely nominal, several of the bishops making regular visitations of Florida, and not without danger, one of them, while on his way to Florida, falling into the hands of pirates, from whom he was with difficulty ransomed. During the last century bishops-auxiliary were appointed to the Bishop of Santiago, and, as these were charged exclusively with the affairs of Florida, they resided in St. Augustine. The most eminent of these was the zealous Bishop San Buenaventura Tejada, who established schools in St. Augustine, and, having been translated to a see in Mexico, died from the hardships he underwent in making a visitation of the missions in Texas. Among others who lived in Florida as auxiliary bishops were Dr. Pedro Ponze de Carrasco, Dr. Ricino, a native of Havana, and Right Rev. Cyril de Barcelona, of the Capuchin Order, who became auxiliar to the Bishop of Havana when that see was erected and Florida assigned to it. Florida was again under that jurisdiction when it became part of the United States, after having for a time been included in the bishopric of Louisiana. When a bishop was placed in St. Augustine in our time, the Catholic property had been almost all swept away from the Church; the "Casa Episcopal," the house and grounds occupied and owned by the auxiliar bishops, had been given by the United States government to the Episcopalians; the ancient convent of the Franciscans is still held by the government as barracks.

Bishop Moore has done much to advance the interests of religion in this ancient vineyard, and has stimulated the Catholic colonization under which settlements have been formed, with every prospect of success. He attended the Third Plenary Council of Baltimore, and after its close visited the Thresholds of the Apostles.

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DIOCESE OF ST. PAUL.

RIGHT REV. JOSEPH CRÉTIN,

First Bishop of St. Paul.

THE Right Rev. Joseph Crétin, first Bishop of St. Paul, was born at Lyons, in France, in the year 1800, and had studied for the priesthood in order to devote himself to foreign missions. Soon after his ordination Bishop Loras, of Dubuque, appealed for zealous priests to aid him to create a Catholicity in Iowa, and Rev. Mr. Crétin offered his services. Accompanied by another volunteer, Bishop Loras and his young coadjutor reached his diocése in April, 1839. Rev. Mr. Crétin was at once attached to St. Raphael's Cathedral, and was soon appointed vicar-general of the diocese, laboring zealously in attending distant and scattered bodies of Catholics. In 1843 he began a mission among the Winnebagoes, and revived the early missions among them until he was expelled in 1848 by the United States government, which had constantly thwarted his Christian work of civilization. He then resumed his duties at the cathedral of Dubuque; but when the diocese of St. Paul, embracing the Territory of Minnesota, was erected in 1850, the Very Rev. Mr. Crétin was appointed bishop. Having accepted the appointment, he visited France to appeal to the zeal of his countrymen to contribute to the arduous work before him. He was consecrated at Belley January 26, 1851, and set out for his diocese, where he was welcomed by the pioneer priest, Rev. Mr. Ravoux. The first report of the diocese showed only seven churches, ten priests, and one school. The bishop began a seminary, planned a cathedral, opened schools, brought in Sisters of St. Joseph, who created academies, asylums, hospitals, schools. The Brothers of the Holy Family were next

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to aid him; but the Benedictine prior Wittman founded at St. Cloud a house to grow in time to a great abbey and college. Bishop Crétin revived his old mission among the Winnebagoes, and recalled the Chippewas to the faith. Of Catholic emigration he was an active and persistent advocate, and saw its beneficial results. Gauged by time, his administration was a short one, but by results, and it was most successful. He died of apoplexy February 22, 1857.

RIGHT REV. THOMAS L. GRACE, O.S.D.,

Second Bishop of St. Paul.

Thomas L. Grace was born in Charleston, South Carolina, on the 16th of November, 1814. Evincing in childhood a strong inclination to minister at God's altar, he commenced his studies in the seminary of his native city when he had attained the age of fifteen. But the next year he entered the convent of St. Rose in Kentucky, assuming as a novice the white habit of St. Dominic. After years of retirement, prayer, and study he was sent to Rome, and for seven years pursued a most thorough theological course at the Minerva. He was ordained priest at Rome December 21, 1839. Returning to this country five years later, he was engaged in missionary duties in Kentucky and Tennessee for many years. Memphis was the chief theatre of his labors; he erected the church of St. Peter and St. Paul, one of the finest in that city, as well as the convent of St. Agnes and an orphan asylum. During his long pastorship of thirteen years Father Grace had endeared himself to all the people of Memphis, and his appointment to the see of St. Paul in 1859 came with a sense of personal loss to them. He was consecrated in the cathedral of St. Louis by Archbishop Kenrick on the 24th of July, 1859, and two days after set out with a delegation of the clergy of the diocese who had come to escort him to St. Paul, which he reached by steamer, there being no lines of railroad.

The labor before Bishop Grace was immense, giving him inces-

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sant occupation, but, without discouragement, he devoted himself with wonderful zeal. Northern Minnesota was set off as a vicariate in 1875, and in that same year the bishop obtained a coadjutor in the person of the Right Rev. John Ireland. Dakota, which had also been subject to Bishop Grace, was placed under the care of a vicar-apostolic in 1879. Five years afterwards the diocese of St. Paul, thus curtailed, contained one hundred and fifty-three priests and more than two hundred churches, with hospitals, asylums, protectories, academies, and schools. Mere statistics give little idea of the real work of a bishop in looking after the neglected Catholics, exciting faith, guiding the clergy, stimulating them in their arduous labors, watching over the rising generation. In July, 1884, Bishop Grace celebrated the silver jubilee of his episcopate, the city tendering him a most heartfelt ovation. Then, to the regret of all, he resigned the see of St. Paul and became titular Bishop of Mennith.

RIGHT REV. JOHN IRELAND,

Third Bishop of St. Paul.

The third Bishop of St. Paul, Right Rev. John Ireland, was born at Burnchurch, County Kilkenny, Ireland, on the 11th of September, 1838, and came with his parents to America when he was eleven years old. After temporary residence at Burlington, Vermont, and Chicago, Illinois, his father, Richard Ireland, settled in St. Paul and became a builder. While a pupil in the cathedral school young Ireland attracted the attention of Dr. Crétin, who discerned in the talented boy a vocation to the priesthood. He was sent by the bishop to Meximeux, France, where he went through the Preparatory Seminary, and entered the Grand Seminary at Hyères for his theological course. Returning to Minnesota in 1861, he was ordained by Bishop Grace on the 21st of December. The young priest was soon on his way to the front as chaplain of the Fifth Minnesota regiment, and for fifteen months he served, fearlessly confronting all dangers, so as to

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excite the admiration and reverence of those most prejudiced against his faith. When his health yielded to the constant and laborious duty on the field, he was recalled to St. Paul and became pastor of the cathedral. Here his zeal, activity, and energy made him a marked man. The building up of the State by immigration, the study of its early history, the cause of temperance, all found in him an active advocate, while no one was more exact and devoted in his priestly duties. On the 12th of February, 1875, he was appointed, by the Pope, Bishop of Maronea and Vicar-Apostolic of Nebraska. To prevent his diocese from losing so able a man, Dr. Grace went to Rome and pleaded so successfully that the bishop-elect was made his coadjutor; as such he was consecrated on the anniversary of his ordination, December 21, 1875. His work as an advocate of temperance became more general. He entered warmly into projects for forming Catholic colonies in Minnesota, engaging capitalists in the East in the good work, and obtaining most consoling results, so that some districts are permanently Catholic, with schools under Catholic direction. It is a sign of the general appreciation with which he is regarded that he has been for several years president of the State Historical Society of Minnesota. He attended the Plenary Council of Baltimore in 1884, and on his return to his diocese presided in New York at a meeting to organize a Catholic Historical Society for the United States. In the establishment of a Catholic University he has also been a most active worker.

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DIOCESE OF TRENTON.

RIGHT REV. MICHAEL J. O'FARRELL,

First Bishop of Trenton.

MICHAEL J. O'FARRELL was born in Limerick, Ireland, on the 2d of December, 1832, of a family which had given many zealous priests. After preliminary studies he entered the college of All-Hallows in 1848, and during his theological course proceeded to St. Sulpice, Paris, where he completed his studies under the able disciples of Olier. After receiving ordination in Ireland on the 18th of August, 1855, he returned to Paris and was received into the community of St. Sulpice. On the conclusion of his novitiate he was appointed professor of dogmatic theology at Paris, and he subsequently held a professorship in their seminary in Montreal. He was made pastor of St. Patrick's Church in that city, and showed as great zeal and ability in parochial work as he had displayed learning in the professor's chair. In July, 1869, he became assistant at St. Peter's Church, New York, and in 1872 pastor of Rondout. But when the Rev. William Quinn was transferred to the cathedral the Rev. Dr. O'Farrell became pastor of New York's oldest church. During his administration he erected a noble school-house, fitted with every requisite, and was consoled by seeing it filled with children. In 1881 the Holy See divided the diocese of Newark, and fourteen counties of New Jersey, embracing all the seaboard, were formed into the diocese of Trenton. Having been elected first bishop, Dr. O'Farrell was consecrated on All Saints' day in St. Patrick's Cathedral, New York, by his Eminence Cardinal McCloskey, assisted by Archbishop Corrigan and Bishop Loughlin. He made

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the church of St. Mary his cathedral, and prepared to establish institutions to develop religion in the southern part of New Jersey. The progress did not fail to excite hostility, and in 1883 St. John's, the oldest of the churches in Trenton, was set on fire. Bishop O'Farrell has issued pastorals of remarkable vigor and ability, and has stimulated the erection of many churches and institutions. He labored successfully to obtain for Catholics in prisons and reformatories a deliverance from the horrible and unchristian persecution by which they were deprived of their own worship and forced to attend services which they abhorred. He was one of the most learned and eloquent of the Fathers of the Third Plenary Council of Baltimore.

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MOST REV. J. J. LYNCH.

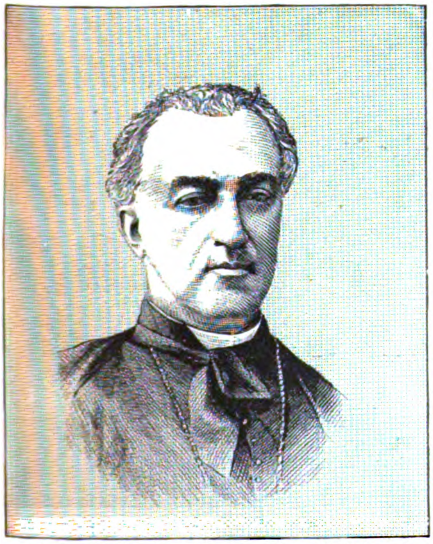
Born near Cloves, Ireland, Feb. 6, 1816.

Entered the Congregation of the Mission at St. Lazare, Paris, 1839; came to U. S. in 1846 and began missionary work in Texas; Superior of St. Mary's Seminary, St. Louis, Mo.; Consecrated Bishop of Echines and Coadjutor to the Bishop of Toronto, Nov. 20, 1859; received Archbishop's Pallium, March 25, 1870.

MOST REV. C. O'BRIEN.

Born in Rustico, P. E. Island, May 4, 1843.

Entered Propaganda College, Rome, Dec. 5, 1864; Ordained April 8, 1871; Professor in St. Dunstan's College, Prince Edward Island; in charge of Cathedral Parish, Charlottetown; Indian River Parish, 1874; Consecrated Archbishop of Halifax, Jan. 21, 1883.



RT. REV. EDWARD C. FABRE.

Born in Montreal, Feb. 28, 1827.

Ordained Feb. 23, 1850; Chaplain of the Cathedral, Montreal; Vicar at Sorel, 1852; Chaplain at Montreal, 1854; Canon, 1855; elected Bishop of Gratianopolis and Coadjutor of Montreal, May 1, 1873; Bishop of Montreal, May 11, 1876.

MOST REV. ALEXANDER A. TACHE.

Born in St. Patrice, P. Q., Canada, July 23, 1823

Ordained Oct. 12, 1845; elected Bishop, June 14, 1850; Consecrated Nov. 23, 1851; created Archbishop of St. Boniface, Province of Manitoba, Canada, Sept. 22, 1871.

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DIOCESE OF VINCENNES.

RIGHT REV. SIMON GABRIEL BRUTÉ,

First Bishop of Vincennes.

SIMON WILLIAM GABRIEL BRUTÉ DE REMUR was born March 20, 1779, at Rennes, France, where his family had long held an influential position. Losing his father at an early age, he was formed for the career before him by his mother, a woman of judgment and piety. The famous Abbé Carron prepared him for his First Communion in 1791, when the terrible Revolution was already in progress, and young Bruté witnessed and recorded some of the most heartrending persecutions and slaughters of priests and religious. A diligent student, with a mind that grasped at all knowledge and a happy memory, he made rapid progress, and, escaping by address the law of conscription, began the study of medicine in 1796, and completed it at Paris in 1803, taking the highest prize over more than a thousand fellow-students. But, with success before him, he resolved to become a priest, and, after being trained to ecclesiastical life by the Sulpitians, was ordained in 1808. Declining a professorship in the seminary at Rennes, and a canonry, he offered his services to Bishop Flaget and came to Baltimore in the summer of 1810. After two years spent as professor in St. Mary's Seminary he was sent to Mount St. Mary's College, Emmittsburg, and for many years was connected with that institution, training, under God, numbers of excellent priests. When the see of Vincennes was established in 1834 Dr. Bruté was chosen to become its first occupant. He was consecrated in the cathedral of St. Louis October 28, 1834, and was soon after installed by Bishop Flaget.

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He began his labors with one priest, Rev. S. P. Lalumiere. Vincennes was originally a French post, established about 1730, and had a series of priests till the overthrow of the French rule in Canada and the American Revolution isolated it. Then it had received occasional visits, but the people had lost much of the knowledge of their faith and their early fervor while deprived of the sacraments. At other and less important French posts the decline had been still greater. All these Catholics were to be visited, marriages rehabilitated, baptisms performed, the youth to be instructed and prepared for First Communion and Confirmation. Illinois was subject to his authority, and there a similar state of affairs existed. Besides those of French descent, there were English-speaking immigrants, more earnest, and bands of Indians who still remembered the teachings of the Black Gowns of other days. The studious professor, retained by duty amidst books for so many years, showed all the fresh vigor and activity of a young missionary. His visitations unfolded to him the condition of his diocese, and the utter impossibility of finding within its limits means to meet its wants. A visit to Europe gained some zealous priests and means to establish a seminary, asylum, and school at Vincennes, and aid in erecting plain chapels in places where they were most needed. He was pastor of his cathedral, director of his seminary, teacher in the school; and this, with the strain on his system in his episcopal visits, soon told upon his constitution. On his way to the Council of Baltimore in 1837 he took a heavy cold which ended in consumption; but he never thought of rest, and continued his labors and visits, refusing all indulgence, taking the worst for himself on all occasions. At last he yielded to the disease and prepared serenely to die, his active mind engaged in prayer or in thoughts of his flock. After receiving the Viaticum he directed the Commendation of a Departing Soul to be recited, and surrendered his soul to his Maker on the 26th of June, 1839.

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RIGHT REV. CELESTINE RENÉ LAWRENCE G. DE LA HAILANDIÈRE,

Second Bishop of Vincennes.

The second Bishop of Vincennes was born at Combourg, in Brittany, May 2, 1798, and was baptized the same day by a priest who was concealed in the house. He was educated by a good clergyman at Rennes, and studied law to fit himself for the magistracy. At a mission given by the Fathers of the Faith he resolved, at the age of twenty-four, to renounce the world, although he had been appointed to a judicial position, which he accepted only in obedience to his father's command, but soon resigned. He entered the seminary at Rennes and was ordained at Paris, May 28, 1825. His career won him the esteem of his bishop, who, when Dr. Bruté asked him to name a priest worthy to be his vicar-general and coadjutor, selected the Abbé de la Hailandière. After aiding Bishop Bruté to obtain some good priests and candidates he came to America with him in 1836, and began his labors in Indiana. Two years subsequently he was sent to Europe in the interest of the diocese, and while busily engaged at Paris received information of Dr. Bruté's death and his own appointment as Bishop of Axiern and coadjutor. He was consecrated in the Chapel of the Sacred Heart, Paris, August 18, 1839, by Bishop Forbin Janson, and used every exertion to obtain needed aid for his diocese. He sent over vestments and plate for churches, Eudists to found a college, Brothers of the Holy Cross, Sisters of Providence. Then he came himself to labor in his diocese. One of his first acts was to hold a retreat for his clergy, which was followed by a diocesan synod in 1844. He was a man of projects and action, and his energy made him unpopular with some; seeing this, he endeavored to resign his see in 1845, but on visiting Rome was so encouraged by Pope Gregory XVI. that he resumed his labors for his diocese and returned to it. But the troubles had not ceased. Discouraged completely, he again urged the Holy Father to accept his resignation, and was permitted in 1847 to lay down the burden that had be-

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come too heavy. He died on an estate at Triandin belonging to the family, May 1, 1882. By his own desire his remains were brought to the diocese he had loved so well, and laid beside the bodies of the other bishops of Vincennes who had gone to their rest.

RIGHT REV. JOHN STEPHEN BAZIN,

Third Bishop of Vincennes.

John Stephen Bazin was born in the diocese of Lyons in 1796, and entering the priesthood in France, came to the diocese of Mobile as a missionary in 1830. The city of Mobile was the theatre of his labors for seventeen years. He exercised the ministry with great zeal, and devoted himself especially to the education and spiritual instruction of the young. He was made vicar-general of the diocese by Bishop Portier, who sent him in 1846 to France to obtain Fathers of the Society of Jesus to assume the direction of the college at Spring Hill. On the recommendation of the Sixth Provincial Council of Baltimore he was appointed Bishop of Vincennes. He was consecrated in the Vincennes cathedral on the 24th of October, 1847, by Bishop Portier, of Mobile. He issued a pastoral letter, in which he said to his clergy: "Having been inured for many years to the labors of a missionary life, we feel ready, in spite of our advanced age, to share with you all the hardships of the ministry. We are ambitious of no distinction. We expect to find in each of you a friend."

But he was almost immediately stricken down by illness, and expired on the 23d of April, 1848.

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RT. REV. P. McINTYRE.

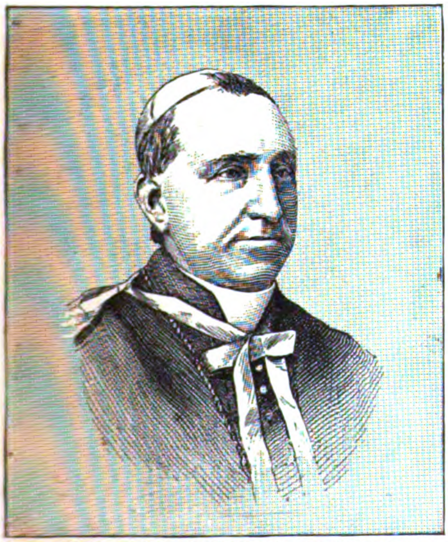
Born in St. Peters, P. E. Island, June 29, 1818.

Ordained 1843; seventeen years in charge of mission of SS. Simon and Jude, at Tiguish; succeeded the late Bishop McDonald, 1860; founded St. Joseph's Convent, 1864; presented city of Charlottetown a fully equipped hospital, 1879; erected twenty-nine churches, 1860-1885.

RT. REV. JOSEPH T. DUHAMEL.

Born in Contrecour, P. Q., Nov. 6, 1841.

Educated at the College of Ottawa; Ordained Dec. 19, 1863, and appointed Curate at Buckingham, P. Q.; Pastor of St. Eugene, Prescott, P. Q.; Consecrated Bishop of Ottawa, Canada, Oct. 28, 1874; appointed "Assistant to the Pontifical Throne," 1882.



RT. REV. JAMES V. CLEARY.

Born in Dungarvan, Ireland, Sept. 18, 1828.

Educated at Rome, in the Royal College of Maynooth, and the University of Salonica; Professor in St. John's College, Waterford, Ireland, 1854; President of the College, 1873; Bishop of Kingston, Canada, 1879; Consecrated at Rome, Nov. 21, 1880.

RT. REV. J. P. F. L. LANGEVIN.

Born in Quebec, Sept. 22, 1821.

Ordained Sept. 12, 1844; Assistant at Notre Dame de Beauport, 1849; Director of the Laval Normal School, 1858; first Bishop of new Diocese of St. Germain de Rimouski, Jan 15, 1867; Consecrated in Cathedral of Quebec, May 1, 1867.

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RIGHT REV. JAMES M. MAURICE DE LONG D'AUSSAC DE SAINT-PALAIS,

Fourth Bishop of Vincennes.

MAURICE DE SAINT-PALAIS, of an old family of knightly fame, was born at La Salvetat, in the diocese of Montpelier, November 15, 1811. He made a brilliant course of studies, and was about to enter on a career of honors when the insecurity of human grandeur made him resolve to serve a Master who knows no vicissitude. He was ordained priest in his twenty-fifth year by Archbishop de Quelen, of Paris, and, won by the virtues and sanctity of Bishop Bruté, offered his services to him. He came to Vincennes in 1836 and was sent to a new district, where he built St. Mary's Church, attending stations in two adjacent counties, fertile in resources, and neglecting none, German or Indian, in his district. At Chicago, though malcontents burned his wretched shanty, he built another St. Mary's Church. Logansport was his next mission, then Madison. Bishop Bazin during his brief administration made the Abbé de Saint-Palais his vicar-general, and on his death-bed constituted him administrator of the diocese. He was soon after elected bishop, and was consecrated by Bishop Miles, of Nashville, on the 14th of January, 1849. He began with 35 priests, 50 churches, and 30,000 souls; but what his predecessors had merely sketched out Bishop de Saint-Palais effected in his long and able episcopate of twenty-eight years. He left 151 churches, 117 priests, 90,000 souls, an abbey of Fathers of the Order of St. Benedict, 2 convents of Reformed and 1 of Conventual Franciscans, Brothers of the Sacred Heart, Sisters of St. Francis, Benedictine nuns, Ursulines, Sisters of the Good Shepherd, Little Sisters of the Poor, Sisters of St. Joseph.

On the morning of June 28, 1877, while at St. Mary's of the Woods, he was stricken with paralysis, and all efforts to save him failed. He prepared calmly for death, and, holding his rosary in

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the left hand he was still able to use, expired peacefully in the afternoon. His body was removed to Vincennes and laid beside Bishops Bruté and Bazin.

RIGHT REV. FRANCIS SILAS CHATARD,

Fifth Bishop of Vincennes.

Francis Silas Chatard was born in Baltimore, Md., December 13, 1834, his grandfather, an able physician, having been one of the many French residents who escaped the hands of the negroes and made a home in the United States. His father was also an able and successful physician, eminence in the profession seeming hereditary. The future bishop was educated at Mount St. Mary's, where he was graduated in June, 1853. Adopting the profession in which so many of his family excelled, he became a physician, but in 1857 resolved to study for the priesthood. Having been accepted by Archbishop Kenrick, he was sent to the Urban College, and after a full six years' course won the cap of Doctor of Divinity in August, 1863. Three months afterwards he was appointed vice-rector of the American College at Rome, and on the consecration of Dr. McCloskey as Bishop of Louisville Dr. Chatard became rector, and for ten years presided over that institution, rendering great service not only to those under his immediate charge, but to the American bishops during the Vatican Council. Pope Pius IX. valued his services to religion so highly that he presented to him a gold medal of exquisite workmanship. In consequence of failing health he visited the United States in 1878 to collect for the American College, and soon after his return to Rome was appointed Bishop of Vincennes. He was consecrated on the 12th day of May, 1878, and, repairing to his diocese, made Indianapolis his residence, retaining, however, the title of Bishop of Vincennes. He soon after held the second Diocesan Synod, and a third in November, 1880. He also took part in the Fourth Council of Cincinnati, and in the Third Plenary Council of Baltimore in 1884.

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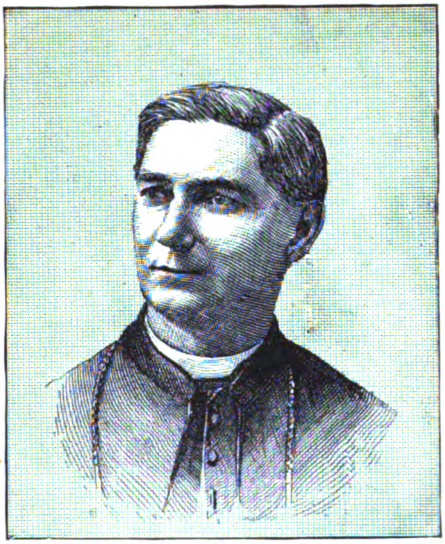
RT. REV. M. J. O'FARRELL, D.D.
Born in Limerick, Ireland, Dec. 2, 1832.
Ordained Aug. 18, 1855; Consecrated Bishop of Trenton, Nov. 1, 1881.



RT. REV. JOHN J. KAIN, D.D.
Born in Martinsburg, Va., May 31, 1841.
Ordained July 2, 1866; Consecrated Bishop of Wheeling, May 23, 1875.

RT. REV. FRANCIS S. CHATARD, D.D.
Born in Baltimore, Dec. 13, 1834.
Ordained in 1862; Consecrated Bishop of Vincennes, May 12, 1878.

RT. REV. THOMAS A. BECKER, D.D.
Born at Pittsburg, Pa., Dec., 1832.
Ordained June 18, 1859; Consecrated Bishop of Wilmington, Aug. 16, 1868.

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DIOCESE OF WHEELING.

RIGHT REV. JOHN J. KAIN,

Bishop of Wheeling.

JOHN J. KAIN was born in Martinsburg, Berkeley Co., West Virginia, on the 31st of May, 1841, the only son of Jeremiah and Ellen Murphy Kain, who emigrated from the neighborhood of Macroom, in the county of Cork, Ireland, and married in this country. Their son first attended the academy then directed by the present Bishop of Wilmington, and, seeking to serve God in his sanctuary, obtained admission to the Preparatory Seminary of St. Charles, where, after a five years' course, he was graduated in 1862. His philosophical and theological studies he pursued in St. Mary's College, Baltimore; and he was ordained by Archbishop Spalding on the 2d of July, 1866. His field of priestly labor embraced the valley of Virginia from the Potomac to Mount Jackson, and centred at Harper's Ferry. Its extent may be seen in the fact that for a considerable time he had charge of the Catholics living in eight counties of West Virginia and four in Virginia. He then obtained an assistant to share his arduous labors. During his administration of this large district he repaired the churches at Harper's Ferry and Martinsburg, which had been greatly injured during the Civil War, and rebuilt those which had been destroyed at Winchester and Berkeley Springs. On the 21st of February, 1875, this laborious priest was elected Bishop of Wheeling, and was consecrated by Archbishop Bayley on the 23d of May, his aged mother, who had attained the age of fourscore, witnessing the exaltation of her son.

At the beginning of the year 1885 the diocese of Wheeling contained thirty-four priests, who attended sixty-two churches, eight chapels, and forty stations. The Catholic white population was estimated at about twenty thousand. There were thirty-four academies and schools, a hospital and asylum under the care of Visitation nuns and Sisters of St. Joseph.

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DIOCESE OF WILMINGTON.

RIGHT REV. THOMAS A. BECKER,

First Bishop of Wilmington.

The future Catholic Bishop of Wilmington was born in Pittsburgh, Pennsylvania, of Protestant parents, December 20, 1832. After spending some time in the Allegheny Institute he entered the Western University, and completed his studies at the University of Virginia.

His mind turned to the great religious question, and, corresponding to the grace of God, he was received into the Church by Bishop McGill. He went to Rome in 1854 to study for the priesthood in the Urban College of the Propaganda, and after receiving the doctorate in theology was ordained by Cardinal Patrizi in the Basilica of St. John Lateran on the 18th of June, 1859.

On his return to Virginia he was assigned to the mission embracing Martinsburg, Winchester, Berkeley Springs, and the adjacent counties. These were attended until the church of Martinsburg was seized by the United States military authorities, who converted it into barracks. He was then sent to Baltimore, where Archbishop Kenrick selected him as one of the faculty of Mount St. Mary's. Under Archbishop Spalding he was one of the clergy of the Baltimore cathedral. Previous to the assembling of the Second Plenary Council the Rev. Mr. Becker was one of the theologians engaged in preparing the matters for the action of the prelates, and during the sessions of the council he was one of the secretaries.

His ability and learning displayed in such varied offices marked him as one to be placed in an important rank. On the

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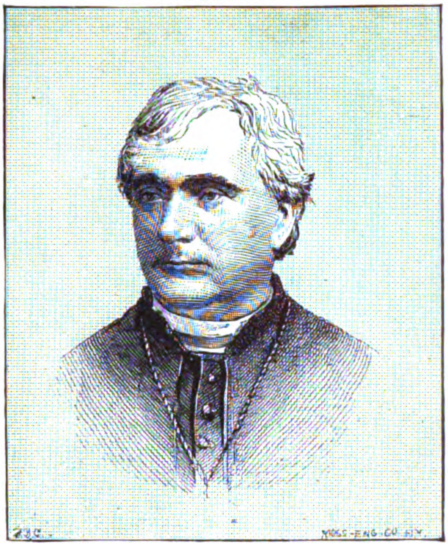
RT. REV. J. WALSH.

***Born in Mooncoin, Ireland, May* 24, 1830.**

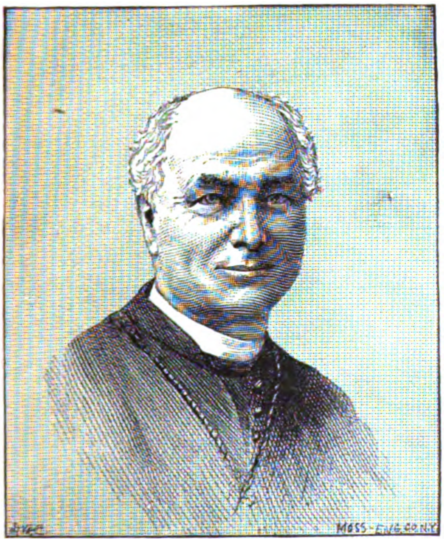
Ordained Nov. 1, 1854; Bishop of Diocese of Sandwich, Toronto, Nov. 10, 1867; removed episcopal residence to London, Canada, 1868; celebrated silver jubilee of his priesthood, Nov. 10, 1879; laid corner stone St. Peter's Cathedral, May 23, 1881.



RT. REV. V. GRANDIN.

***Born in Laval, France, Feb.* 8, 1829.**

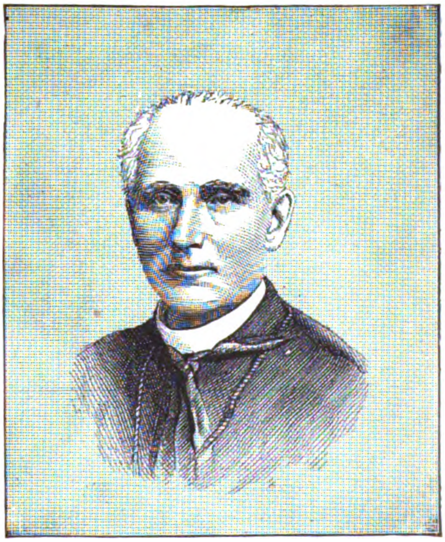
Entered novitiate of Oblate Fathers of Mary Immaculate, Dec. 28, 1851; Ordained April 23, 1854; appointed Titular-Bishop of Satala and Coadjutor to Bishop Tache, of St. Boniface, and Consecrated Nov. 3, 1859; appointed first Bishop of new See of St. Albert, and took possession April 7, 1872.



RT. REV. DOMINIC RACINE.

***Born in St. Ambrose, Canada, Jan.* 24, 1828.**

Educated at the Seminary of Quebec; graduated 1848; Ordained March 12, 1853; elected Bishop of Chicoutimi, Canada, May, 1878; Consecrated Aug. 4; took possession of his See two days later.



RT. REV. L. F. LAFLECHE.

***Born in Ste Anne de la Perade, P. Q., Sept.* 4, 1818.**

Studied the classics and theology at the Seminary of Nicolet, 1831-'43; Ordained Jan. 6, 1844; Consecrated Titular-Bishop of Anthedon and Coadjutor to the Bishop of Three Rivers, Feb. 25, 1867; raised to the dignity of Bishop of Three Rivers, June 3, 1870.

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erection of the see of Wilmington he was elected bishop, and received consecration at the hands of Archbishop Spalding on the 16th of August, 1868.

The diocese of Wilmington, over which he was called to preside, embraces the State of Delaware with the counties of Maryland and Virginia on the eastern shore of the Chesapeake. It contains about fifteen thousand Catholics, who have twenty-nine churches, attended by twenty-four priests.

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VICARIATE-APOSTOLIC OF COLORADO.

RIGHT REV. JOSEPH PROJECTUS MACHEBŒUF,

First Vicar-Apostolic of Colorado.

JOSEPH PROJECTUS MACHEBŒUF was born at Riom, in the diocese of Clermont, France, on the 11th of August, 1812, and was in childhood a pupil of the Brothers of the Christian Schools; after being graduated in the college of his native city he entered the Sulpitian seminary at Montferran, where he mastered philosophy, theology, and other branches of ecclesiastical learning. After receiving ordination in the Advent of 1836, he was employed in the ministry in France for three years, but, preferring to become a missionary, volunteered with Rev. Mr. Lamy, now Archbishop of Santa Fé, to accompany Bishop Purcell to his diocese. On the 1st of January, 1840, he was appointed pastor at Sandusky, Ohio, where French priests had reared a chapel in the last century. Here he remained eleven years, developing the church and institutions. Having been invited to New Mexico by Bishop Lamy, then vicar-apostolic of that Territory, he reached it by a laborious route through New Orleans and Texas. As vicar-general he labored earnestly in that old Catholic field till 1860, when Bishop Lamy sent him to Colorado, where a new population was gathering. Beginning as vicar-general for that Territory, Rev. Mr. Machebœuf may be said to have created all that the Church has there to-day. He built the first church in Denver, and attended Catholics wherever they gathered, till other priests came to assume local direction of the churches that grew up. So rapidly did Catholicity develop in the Territory that in 1868 there were seventeen churches or chapels. Denver had a convent of

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RT. REV. J. CAMERON.

Born in St. Andrews, N. S. Feb. 16, 1827.

Ordained July 26, 1853; appointed Titular-Bishop of Titopolis and Coadjutor to the Bishop of Arichat, Canada, March 11, 1870; Consecrated at Rome, May, 1870; Administrator of the Diocese of Arichat, Jan. 14, 1877, and translated to that See a few months later.

RT. REV. F. CONRAD.

Born in Auro, Switzerland, Nov. 2, 1833.

Ordained Sept. 14, 1856. Proceeded to America, April 27, 1873, under orders from his Abbot to found the Benedictine Monastery of New Engleberg, at Conception, Mo., which was erected into an abbey, April 5, 1881. Assigned as its first Abbot, Dec. 11, 1885.

RT. REV. J. J. CARBERY.

Born in Mullingar, Ireland, April 30, 1823.

Entered Dominican Order, Nov., 1841; elected Provincial of Ireland, 1876; Assistant to the Father-General, 1880; elected Bishop of Hamilton, Canada, Sept. 6, 1883; Consecrated in Rome, Nov. 11, 1883; took possession of See, April 2, 1884.

RT. REV. NARCISSE Z. LORRAIN.

Born in St. Martin, June 13, 1842.

Ordained Aug. 4, 1867; first resident Missionary Priest, Redford, N. Y., Aug. 14, 1869; Assistant Parish Priest, St. Henry, 1879; Vicar-General, Diocese of Montreal, Aug. 5, 1880; Bishop of Cythera and Vicar-Apostolic of Pontiac, July 14, 1882.

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Sisters of Loretto, with an academy and a school for boys. Pope Pius IX. in that year constituted the vicariate-apostolic of Colorado, extending over the Territory of that name, and also over Utah. Right Rev. Dr. Machebœuf, having been appointed titular Bishop of Epiphania, was consecrated August 16, 1868, in St. Peter's Cathedral. He has lived to see Denver a city of seventy-five thousand inhabitants, with six Catholic churches, with convents, academy, hospital, asylum, House of the Good Shepherd, and several parochial schools. There are fifty-one priests in the vicariate, officiating in ninety-six churches and chapels, and the Catholic population in 1884 was nearly fifty thousand.

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VICARIATE-APOSTOLIC OF DAKOTA.

RIGHT REV. MARTIN MARTY, O.S.B.,

First Vicar-Apostolic of Dakota.

MARTIN MARTY was born at Schwyz, in Switzerland, on the 12th of January, 1834, and, entering in youth the great Benedictine abbey of Einsiedlen, made his profession on the 20th of May, 1855. The young monk had already pursued his theological studies with such zeal and talent that the next year he was ordained, on the 14th of September. A colony of monks from Einsiedlen was sent to Indiana in 1854, and founded St. Meinrad's. Dom Marty arrived in 1860 to share the labors of the sons of St. Benedict, and when the priory was established five years later he was made the first superior. The little community prospered, receiving postulants who persevered, and the mission work increasing. Pope Pius IX. in 1870 erected St. Meinrad's into an abbey, constituting the Fathers connected with it into the "Helveto-American Congregation," and Right Rev. Martin Marty was made mitred abbot. The corner-stone of a new monastery was laid May 22, 1872. Abbot Marty presided for several years, perfecting the institutions under his care, and extending the missions, erecting churches, and fostering education. But he had always desired to undertake missions among the Indians, and at last he went with some Fathers to Dakota. The work there gave such promising hopes that he resigned his dignity of abbot to devote himself to it. In 1879 the Territory of Dakota was formed into a vicariate-apostolic and confided to the care of the zealous Benedictine, who was consecrated Bishop of Tiberias on the 1st of February, 1880. When Bishop Marty attended the Plenary Council, four years later, there were nearly ninety churches and fifty priests in his vicariate, with seven Indian missions attended by his clergy, Benedictine, Ursuline, and Presentation nuns, with Sisters of the Holy Cross and Youville Sisters of Charity aiding in the good work.

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RT. REV. DOMINIC MANUCY, D.D.

Born in St. Augustine, Florida, Dec. 20, 1823.

Ordained Aug. 15, 1850 ; Consecrated Bishop of Dulma and Vicar-Apostolic of Brownsville, Dec. 8, 1874; Bishop of Mobile, 1884-5; Bishop of Maronea, 1885. Died Dec. 4, 1885.

RT. REV. MARTIN MARTY, D.D.

Born at Schivy, Switzerland, Jan. 12, 1834.

Ordained Sept. 14, 1856; Consecrated Bishop of Tiberias and Vicar-Apostolic of Dakota, Feb. 1, 1880.

RT. REV. J. P. MACHEBOEUF, D.D.

Born at Riom, France, Aug. 11, 1812.

Ordained in 1836; Consecrated Bishop of Epiphania and Vicar Apostolic of Colorado, Aug. 16, 1868.

RT. REV. A. J. GLORIEUX, D.D.

Born at Dodignies, Belgium, Feb. 1, 1844.

Ordained Aug. 17, 1867 ; Consecrated Bishop and Vicar-Apostolic of Idaho, April, 1885.

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VICARIATE-APOSTOLIC OF IDAHO.

RIGHT REV. LOUIS LOOTENS,

First Vicar-Apostolic.

Louis Lootens was born at Bruges, in Belgium, about 1825, and after being ordained in Europe, about 1851, came to the California mission some six or seven years afterwards. His first labors were at St. Patrick's Church, Sonora; but in 1859 he assumed charge of St. Vincent's Church at Petaluma and St. Raphael's Church in Marin County. Here he labored for several years with great zeal, erecting a neat church at San Rafael, and enlarging the academy buildings at a cost of five thousand dollars.

When it was determined to erect the Territories of Idaho and Montana into a vicariate-apostolic, Rev. Mr. Lootens was elected on the 3d of March, 1868, and was consecrated Bishop of Castabala on the 9th of August. It was within the limits of the vicariate thus created that Father P. J. De Smet, S.J., had erected the cross at the Flathead village in 1840. At this time there were missions among the Flatheads, Pend-d'oreilles, Cœur d'Alênes, and Nez Percés, with schools and hospitals under Sisters of Providence, Sisters of Charity, and Sisters of the Holy Names. There were also churches at Idaho City, Placerville, Centreville, Pioneer, and Silver City. Under the impulse of Bishop Lootens churches rose at Granite and Deer Lodge. The growth of the vicariate was, however, slow, and the difficulties very great, while the resources were most precarious. The vicar-apostolic labored for some years till his severe mission duties incapacitated him,

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and he resigned his office July 19, 1876, and it was more than eight years before a successor was appointed, the vicariate being administered by the archbishops of Oregon. Bishop Lootens has since lived in truly apostolic poverty—a poor return for the zealous labors of his early manhood on the American missions.

RIGHT REV. A. J. GLORIEUX,

Second Vicar-Apostolic.

A. J. Glorieux was born on the first of February, 1844, at Dottignies, in the Belgian province of West Flanders, being the son of Auguste and Lucy (Vanderghinste) Glorieux. After a college course of six years at Courtrai he entered the American College at Louvain to study for the priesthood, with the view of devoting himself to the missions in this country. On completing his divinity studies he was ordained in Mechlin by His Eminence Engelbert Cardinal Sterckx on the 17th of August, 1867. Before the close of the year he was in Oregon to begin the mission work. He was first appointed to Roseburg, in Douglas County, attending several dependent stations. From this charge he was transferred to Oregon City and then to St. Paul, in French prairie, the cradle of Catholicity in Oregon. In 1871 he was made president of St. Michael's College, Portland, and discharged the duties of his position so ably that in 1884 he was appointed vicar-apostolic of Idaho, the Catholic interests in that Territory having since the retirement of Bishop Lootens been under the care of the Archbishop of Oregon as administrator. The total Catholic population in 1884 was estimated at 2,300, eight hundred being Nez Percé and Cœur d'Alène Indians. Bishop Glorieux was consecrated in Baltimore, in April, 1885.

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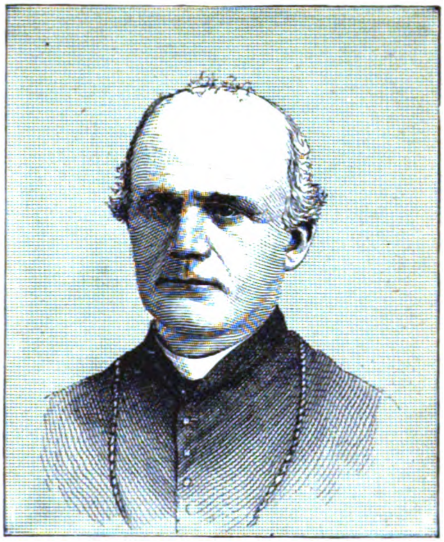
RIGHT REV. J. F. JAMOT
Bishop of Peterborough, Canada.



RIGHT REV. J. SWEENEY.
Bishop of St. John, N. B.

RIGHT REV. A. EDELBROCK.
Abbot of the Benedictine Monastery,
Collegeville, Minn.

RIGHT REV. F. MUNDWILER.
Abbot of the Benedictine Monastery,
St. Meinrads, Ind.

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VICARIATE-APOSTOLIC OF NORTHERN MINNESOTA.

RIGHT REV. RUPERT SEIDENBUSH, O.S.B.,

First Vicar-Apostolic.

Rupert Seidenbush was born on the 30th of October, 1830, at Munich, in Bavaria, and came to America in 1851. On the 6th of January in the following year he made his profession as a monk of the Order of St. Benedict, in St. Vincent's Abbey, Westmoreland County, Pennsylvania. He was ordained priest on the 22d of June, 1853. He was employed on missionary duty in Newark, New Jersey, and in other parts of the country, and when the monastery of St. Louis on the Lake, now called St. John's, was erected into an abbey in 1867 he was appointed first abbot. While at the head of that religious house he was chosen to organize the newly-created vicariate-apostolic of Northern Minnesota, and was consecrated titular Bishop of Halia on the 30th of May, 1875. Under his care religion has progressed. Northern Minnesota, with a Catholic population of about 32,000 Catholics, had at the opening of the year 1885 sixty priests, eighty-six churches and chapels, an abbey, eight convents, a college, an academy, and several schools, as well as Indian missions.

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VICARIATE-APOSTOLIC OF ARIZONA.

RIGHT REV. P. BOURGADE, D.D.

Bishop Bourgade as second vicar-apostolic of Arizona now directs the Church in the district first evangelized by the famous German Jesuit Kühn, and other Fathers of his order, whose labor the sons of St. Francis continued. He was born in the Department of Puy-de-Dôme, France, October 17, 1845, and after proceeding from the school of the Christian Brothers entered the College of Billom. There the young man felt called to the priesthood, and, entering the *Grand Séminaire*, was trained for the awful responsibility of the ministry by the Sulpitians. As his fifth year of severe study was drawing to a close, the present Archbishop Salpointe of Santa Fé, who had just been appointed vicar-apostolic of Arizona, visited France to receive episcopal consecration, and appeal to the candidates for the priesthood for volunteers to aid him in the work to which he had been assigned, there being only two priests in his district.

Young Bourgade at once felt impelled to go, his confessor approved his inclination, and, having already received deacon's orders, he set out with Bishop Salpointe, and reached Tucson in June, 1870.

Having been ordained priest on the last day of November, he began his mission work at Yuma, in May, 1870, but in the summer of 1873 his health was so shattered that he returned to France to recruit. In 1875 he was again in the vicariate, and was assigned by the bishop to the mission of San Elzeario, Texas, and after six years' hard labor there was sent to Silver City, Colorado, the vicariate of Arizona comprising not only the Territory of that name, but parts of the adjacent State and Territory.

While here zealously laboring for the salvation of souls he was, on the 23d of January, 1885, appointed Vicar-Apostolic of Arizona, and was consecrated titular Bishop of Taumaco by Archbishop Lamy, in the cathedral at Santa Fé, May 1, 1885.

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RT. REV. NICHOLAS C. MATZ, D.D.

Born at Münster, Alsace-Lorraine, April 6, 1850.

Ordained Trinity Sunday, 1874; Consecrated Coadjutor Bishop of Denver, Oct. 28, 1887.

RT. REV. FREDERIC X. KATZER, D.D.

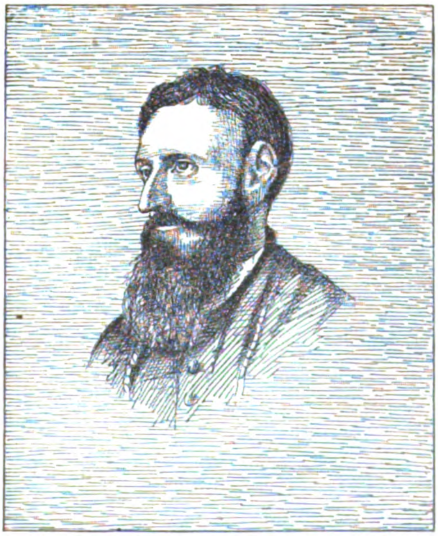
Born at Ebensee, Austria, Feb. 7, 1844.

Ordained Dec. 21, 1866; Consecrated Bishop of Green Bay, Sept. 21, 1886.

RT. REV. HENRY D. JUNCKER, D.D.

Born at Fénétrange, Lorraine.

Ordained March 16, 1834; Consecrated Bishop of Alton, April 26, 1857.



RT. REV. LEO. HAID, D.D.

Born in Westmoreland Co., Pa., July 15, 1849.

Ordained Dec. 21, 1872; made Abbot of Mariahilp, Nov. 25, 1885; Consecrated July 1888, Bishop and Vicar Apostolic of North Carolina.

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RT. REV. MATTHEW HARKINS, D.D.

Born in Boston, Nov. 17, 1845.

Consecrated Bishop of Providence, April 14, 1887.

RT. REV. JAMES RYAN, D.D.

Born near Thurles, Ireland, June 17, 1848.

Ordained Dec. 24, 1871; Consecrated Bishop of Alton, May 1, 1888.

RT. REV. THOMAS McGOVERN, D.D.

Born at Swanlinbar, Ireland, in 1832.

Ordained Dec. 27, 1861; Consecrated Bishop of Harrisburg, March 11, 1888.

RT. REV. PATRICK A. LUDDEN, D.D.

Born near Castlebar, Ireland, in 1836.

Ordained May 21, 1864; Consecrated Bishop of Syracuse, May 1, 1887.

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RT. REV. RICHARD SCANNELL, D.D.

Born at Cloyne, Ireland, May 12, 1845.

Ordained Feb. 26, 1871; Consecrated Bishop of Concordia, Nov. 30, 1887.

RT. REV. MAURICE F. BURKE, D.D.

Born in Ireland, May 5, 1845.

Ordained May 22, 1875; Consecrated Bishop of Cheyenne, Oct. 28, 1887.

RT. REV. THOMAS BONACUM, D.D.

Born near Thurles, Ireland.

Ordained June 18, 1870; Consecrated Bishop of Lincoln, Nov. 30, 1887.

RT. REV. LAURENCE SCANLAN, D.D.

Born in County Tipperary, Ireland, in 1843.

Ordained in 1868; Consecrated Bishop of Lavanden and Vicar Apostolic of Utah, June 29, 1887.

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VICARIATE-APOSTOLIC OF NORTH CAROLINA.

RIGHT REV. LEO HAID, O.S.B.,

Vicar-Apostolic of North Carolina.

The Right Rev. Leo Haid was born in Westmoreland County, Pennsylvania, on the 15th of July, 1849, and was educated at the Benedictine Abbey of St. Vincent, in that county. Feeling a vocation to the religious life, he sought admission into the ancient order, and, after a fervent novitiate, entered on his studies, and was ordained priest December 21, 1872. He was then employed in the Abbey as professor and director of souls, and acquired such general esteem that when the monastery in North Carolina was erected into an abbey he was elected to preside over it, and was consecrated Abbot in the cathedral of Charleston on the 26th of November, 1885.

As superior of the religious house and a zealous missionary in North Carolina, he displayed so much prudence and zeal that the Sovereign Pontiff elected him to fill the position of Vicar-Apostolic of North Carolina.

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VICARIATE-APOSTOLIC OF UTAH.

RIGHT REV. LAURENCE SCANLAN, D.D.

THE progress of the Church in the Territory of Utah amid the Mormons, where no Protestant denomination seemed able to do the least thing to stem the prevailing vices, is one of the most remarkable events in the history of Catholicity in the United States. Its growth is due mainly to the first vicar-apostolic of that Territory.

Laurence Scanlan, who was born in the County Tipperary, Ireland, in 1843, after pursuing classical studies at Thurles, entered All-Hallows, the great missionary college in Ireland, in 1863. He was ordained in 1868 for the diocese of San Francisco, and at once placed himself at the disposal of Archbishop Alemany. He was made assistant at St. Patrick's Church, San Francisco. The first mission assigned him was the mining town of Pioche, in Nevada, where he began his work in 1871, and succeeded in erecting a neat little church. Two years afterwards he was sent to Salt Lake City, where the few Catholics had raised a small church, but not without incurring heavy debt. The Rev. Mr. Scanlan set to work with energy; the debt was soon cleared, although his parish was the Territory, and he was almost constantly travelling on horseback, seeking out the scattered Catholics. Then he obtained ground at Salt Lake City for an educational establishment, and by the close of 1875 had a fine edifice, in which the Sisters of the Holy Cross opened St. Mary's Academy, and these religious soon established a hospital. Then under his impulse other churches arose—St. Joseph's, at Ogden, in 1878, with its academy; St. Patrick's, at Frisco, in the following year; then St. John's, at Silver Reef. A few years later Park City had its Church of the Assumption. Silver Reef soon had a hospital under the Sisters of the Holy Cross. A college, under the name of All-Hallows, was erected by him at Salt Lake City in 1886.

The Territory of Utah had been placed only for a season under the care of the Archbishop of San Francisco, and it had now be-

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come evident that it could be formed in a separate ecclesiastical jurisdiction, and Providence seems to have directed the choice of the vicar-apostolic. The unassuming priest who had accomplished so much and won the general esteem of all classes was selected for the Vicariate-Apostolic of Utah, which had been erected by Pope Leo XIII. on the 22d of November, 1886. He was consecrated on the 29th of June, 1887, Bishop of Lavanden. The vicariate confided to him embraces not only the Territory of Utah, but also the counties of Elko, Lander, White Pine, Nye, Eureka, and Lincoln in the State of Nevada. It contains eleven churches, a college, two academies, five schools, and two hospitals.

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DIOCESE OF SYRACUSE.

RIGHT REV. PATRICK A. LUDDEN. D.D.,

First Bishop of Syracuse.

In the memory of many, New York State and northern New Jersey formed a diocese; but as churches and congregations sprang up, one diocese after another was set off—Albany and Buffalo in 1847; Brooklyn and Newark in 1853; Rochester in 1868; Ogdensburg in 1872. In 1887 it was deemed necessary to divide the diocese of Albany; and the counties of Broome, Chenango, Cortland, Madison, Oneida, Onondaga, and Oswego were erected into a diocese. Strangely enough, nearly a century before there had been a curious scheme to have the Oneida country erected into a bishopric. The new diocese is one of importance, containing seventy-three churches and seventy-seven priests. As its bishop the Sovereign Pontiff selected a priest of great experience, who had for several years been vicar-general of Albany.

The Right Rev. Patrick A. Ludden was born of a pious family near Castlebar, in the County Mayo, Ireland, in the year 1836. His early studies were pursued in the academy of his native town, but, seeking to devote his life to the service of the Church in this country, the year 1860 saw him entering the College of Montreal, where he made his course of philosophy under the present Bishop of Trenton, Dr. O'Farrell. He then entered the Great or Theological Seminary, where the priests of St. Sulpice have trained so many to serve at the altar. He was ordained priest on the 21st of May, 1864, by the saintly Bishop Bourget. On reaching Albany he was appointed by Bishop McCloskey assistant to Rev. J. J. Conroy at St. Joseph's Church, but was soon transferred to the cathedral. On the accession of Dr. Conroy to the see of Albany the Rev. Mr. Ludden was selected as chancellor and secretary of

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the diocese. In October, 1869, the Rev. Mr. Ludden accompanied his bishop to Rome, and remained there till the sessions of the Council of the Vatican were terminated. When Rev. Mr. Wadhams was appointed Bishop of Ogdensburg, in 1872, the Rev. Patrick A. Ludden became rector of the cathedral, and was shortly after made vicar-general. After sixteen years' labor in Albany, where his energy and zeal had been displayed, he became rector of St. Peter's Church in Troy, and was still directing that parish when he was elected Bishop of Syracuse by His Holiness Pope Leo XIII., being the choice alike of bishops and clergy. He was consecrated in the Church of the Assumption, in Syracuse, on the first day of May, 1887, by His Grace Archbishop Corrigan, of New York, assisted by the venerable Bishops Loughlin, of Brooklyn, and McNeirny, of Albany, the sermon being delivered by his former professor, Right Rev. Michael J. O'Farrell, of Trenton; ten archbishops and bishops from Canada, New York, New Hampshire, Massachusetts, Connecticut, New Jersey, Pennsylvania, and Ohio adding lustre to the ceremony by their presence in the sanctuary. One of the first steps of Bishop Ludden was to hold a synod and adopt regulations for the diocese confided to his charge.

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DIOCESE OF WICHITA.

RIGHT REV. JAMES O'REILLEY,

Bishop-Elect.

THE diocese of Leavenworth had increased so much in population that in 1887 the Sovereign Pontiff, Leo XIII., erected two new episcopal sees in the State of Kansas, that of Concordia in the northwest, and Wichita in the south. To the diocese of Wichita were assigned the following counties: Greely, Wichita, Scott, Lane, Ness, Rush, Barton, Rice, McPherson, Hamilton, Finney, Seward, Hodgeman, Ford, Pawnee, Edwards, Comanche, Stafford, Pratt, Barber, Reno, Kingman, Harper, Harvey, Sedgwick, Sumner, Stanton, Gray, Meade, Stevens, Grant, Morton, Haskel, Clarke, Kiowa, Kearney, and Garfield.

The choice for the first bishop of the new see fell on the Rev. James O'Reilley, an active and energetic priest. He was born not far from Cavan, Ireland, where his parents were substantial farmers. Coming in boyhood to the United States, he evinced a vocation to the ecclesiastical state, and, persevering, pursued his course of theology in the Salesianum at Milwaukee. He was ordained priest by Bishop Fink, of Leavenworth, in 1874, and stationed at Irish Creek. The bishop, however, soon called him to Leavenworth, making him assistant at the cathedral, and confiding to him the charge of Fort Leavenworth and Kickapoo. Never sparing himself, the Rev. Mr. O'Reilley labored with so much zeal and earnestness that his health failed, and he went to Europe in 1881, visiting the Eternal City. Returning to the diocese, he took charge of the Church of the Assumption at Topeka in March, 1882. Here he went to work with his wonted energy, acquired property for two new churches, of which he saw the necessity, and built a parochial residence.

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On the erection of the see of Wichita he was appointed the first bishop on the 6th of July, 1887, but before the bulls for his consecration arrived his health again gave way, and he expired on the 26th day in the same month in which he was appointed.

The diocese of Wichita was confided on the 15th of October to the Very Rev. M. J. Casey as administrator.

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DIOCESE OF DENVER.

(See V. A. of Colorado, p. 394.)

RIGHT REV. NICHOLAS C. MATZ, D.D.,

Coadjutor-Bishop of Denver.

Catholicity had been built up by Bishop Machebœuf in Colorado, and in 1887 the see of Denver was erected; but it was deemed wise to give him a coadjutor, as he desired. The choice fell on the Rev. Nicholas C. Matz, a young and energetic priest, well fitted to aid the founder of Catholicity in Colorado and continue his work. The Rev. Nicholas C. Matz was born at Münster, in Alsace Lorraine, on the 6th of April, 1850, and in his fifteenth year was admitted into the Preparatory Seminary at Finstingen. Here he began his classical course; but as he looked upon this country as the field where Providence wished him to labor, he came over in 1868 and entered the Seminary of St. Mary's of the West at Cincinnati, where he attracted attention by pious and studious habits. Having been accepted by Bishop Machebœuf, he went to Denver at the close of his studies, and was ordained priest in the cathedral of that city on Trinity Sunday, 1874. Three years' service in the cathedral, under the eyes of his bishop, convinced Dr. Machebœuf of his zeal and ability, and the parish of Georgetown was confided to him. Here he erected a church, school, and hospital, and won golden opinions from all. In 1885 he took charge of St. Anne's Church, East Denver; and from this position he was recalled to the cathedral by his appointment as coadjutor. "His piety and prudence, energy and learning, admirably fit him for the episcopal dignity." During his pastorship of St. Anne's the church was burned, and Rev. Mr. Matz was laboring to repair the disaster when he was made coadjutor. He was consecrated in the cathedral at Denver on the 28th of October, 1887, by Archbishop Salpointe, of Santa Fé.

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DIOCESE OF CHEYENNE.

RIGHT REV. MAURICE F. BURKE, D.D.,

First Bishop of Cheyenne.

In the constant and rapid growth of the West, Wyoming Territory saw Catholic churches springing up, and in 1887 the time had arrived when a bishop was needed to organize the work of Catholicity, and give that energy to the creation of public institutions which only the presence of a bishop can call forth. Pope Leo XIII., in the year of his sacerdotal jubilee, erected Wyoming Territory into a diocese on the 9th of August, 1887. The episcopal see was fixed at Cheyenne, in Laramie County, a growing city already possessing a fine church, an academy of Sisters of the Holy Child Jesus, and a parochial school. To guide the new flock thus selected the Sovereign Pontiff elected the Rev. Maurice F. Burke, an active and energetic priest of the diocese of Chicago. He was born in Ireland, May 5, 1845, but when a child was brought to this country by his parents, who fixed their home in Chicago. There young Maurice received his rudimentary education, and at the age of eighteen entered the university of St. Mary's of the Lake. He had chosen the house of the Lord for his inheritance, and, having been accepted as a student, was sent to the American College at Rome, where, after a thorough course extending over nine years, he was ordained by Cardinal Patrizi on the 22d of May, 1875.

On his return to his diocese he was assigned to duty in St. Mary's Church, Chicago, as assistant priest. On the 24th of July, 1878, he was appointed to St. Mary's parish, Joliet, and by his energy and zeal erected a very fine church and parochial schools, confiding the care of the young to the Sisters of Loretto. The evident ability of devoted priest marked him as one to whom important duties would be confided. When the diocese of Cheyenne was erected the choice fell upon him, and he was consecrated bishop on

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the 28th of October, 1887, at the Cathedral of the Holy Name, Chicago, by Archbishop Feehan, assisted by Bishops McCloskey, of Louisville, and Cosgrove, of Davenport. His diocese is one in which preparation is to be made for an incoming population; it contains now about 4,500 white and 3,500 Indian Catholics, attended by six priests.

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DIOCESE OF LINCOLN.

RIGHT REV. THOMAS BONACUM,

First Bishop of Lincoln.

THE diocese of Omaha, on the erection of the see, embraced the State of Nebraska and the Territory of Wyoming. In 1887 the Sovereign Pontiff, Pope Leo XIII., not only detached Wyoming, which became a separate diocese, but also divided Nebraska, erecting a see at Lincoln, the capital of the State, on the 2d of August. To the new diocese, which comprises all south of the Platte River, he appointed the Rev. Thomas Bonacum, born near Thurles, in the County Tipperary, Ireland. While still an infant his parents came to America and settled in St. Louis, where their son grew up. As he evinced a desire to become a priest, he was sent to the Salesianum, near Milwaukee, and in that institution and the Lazarist Seminary at Cape Girardeau he made his course of study. He was ordained priest in St. Mary's Church, St. Louis, by Right Rev. Joseph Melcher, first Bishop of Green Bay, on the 18th of June, 1870. He at once entered on the active work of the ministry as assistant at St. Joseph's Church, Edina.

Desirous, however, of perfecting his knowledge of theological sciences, he went to Europe and followed the lectures at the University of Würzburg. With his mind stored with sound learning, he returned with fresh vigor to his priestly labors at St. Stephen's Church, Indian Creek; St. Peter's, Rolla, and St. Peter's, Kirkwood; and being appointed pastor of the church of the Holy Name, St. Louis, showed great ability. He was theologian to Archbishop Kenrick at the Third Plenary Council of Baltimore. His sound learning, executive ability, piety, and zeal had already induced his being proposed for the see of Belleville, Illinois, but he was appointed to the see of Lincoln and consecrated on the 30th of November, 1887.

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DIOCESE OF CONCORDIA.

RIGHT REV. RICHARD SCANNELL, D.D.,

First Bishop of Concordia.

When Catholicity had so spread through the State of Kansas in its days of peace as to number two hundred and twenty-eight churches, attended by one hundred and thirty-seven priests, the Sovereign Pontiff, Leo XIII., determined to divide the diocese of Leavenworth. The counties of Cloud, Republic, Ottawa, Saline, Jewell, Mitchell, Lincoln, Ellsworth, Smith, Osborn, Phillips, Rooks, Ellis, Norton, Graham, Trego, Decatur, Sheridan, Gove, Rawlins, Thomas, Logan, Cheyenne, Sherman, and Wallace, all in the northwestern part of the State, were formed into the new diocese of Concordia. As its bishop was selected a priest who had labored long in the hard missions of Tennessee, and who had displayed ability in many positions.

The Right Rev. Richard Scannell was born in the parish of Cloyne, County Cork, Ireland, on the 12th of May, 1845, of Patrick and Johanna (Collins) Scannell. He attended the school in his native place till he was fifteen, when he went to Midleton, the town in which Curran was educated. Here he pursued a classical course under Patrick Riordan, a graduate of Trinity College. He lost his mother when he was only eight years old, but the piety inherent in the family inspired him with the desire to become a priest, and he entered All Hallows' College, Dublin, in 1866, where he had as fellow-students Bishop Scanlan, of Utah, and Bishop O'Reilly, of Port Augustus. After passing through his course of philosophy and theology, he was ordained priest on the 26th of February, 1871, by the Right Rev. John Francis Whelan, Bishop of Aureliopolis and Vicar-Apostolic of Bombay. Having been accepted for the diocese of Nashville, the young priest came to this country and arrived in that city in 1871. He was assigned

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to duty in the cathedral as assistant, and labored there till 1878, when he was appointed rector of St. Columba's Church in East Nashville, taking the place of the Rev. Michael Meagher, who died that year as a martyr of charity while attending the Catholics at Memphis who were dying of yellow fever. The next year he was recalled to Nashville to become rector of the cathedral. When the Right Rev. Bishop Feehan was promoted to the see of Chicago, the Rev. Mr. Scannell was appointed administrator, *sede vacante*, and governed the diocese till the consecration of Bishop Rademacher in June, 1883. He then visited Europe to recruit his health, which was seriously impaired. In 1885 the bishop entrusted him with the organization of a new parish in West Nashville. Here the active priest soon reared a fine church dedicated to St. Joseph. In August, 1886, he became vicar-general of the diocese. This able, laborious, and experienced priest was elected in July, 1887, to the see of Concordia, and his bulls were issued on the 9th of August. He was consecrated in the church which he had erected, on the 30th of November, by His Grace Archbishop Feehan, assisted by Bishop McCloskey, of Louisville, and Bishop Rademacher, of Nashville. The sermon was pronounced by His Grace Archbishop Elder, of Cincinnati. The bishops of Fort Wayne, Covington, and Mobile were also present. The diocese which he proceeded to govern had a nucleus of about twenty priests and thirty churches.

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DIOCESE OF BELLEVILLE.

RIGHT REV. JOHN JANSSEN, D.D.,

First Bishop of Belleville.

The progress of the Church in Illinois has been so rapid that in 1887 it was deemed advisable to solicit the division of the diocese of Alton into two bishoprics. Accordingly, at the request of the Congregation "de Propaganda Fide," His Holiness Pope Leo XIII. formed the southern portion with the episcopal see at Belleville. It includes all the portion of Illinois lying south of the boundary line between St. Clair and Madison Counties, extended across the State.

To fill the see thus erected, Pope Leo XIII. elected the Very Rev. J. Janssen, a priest of experience and ability, who had, since the death of Bishop Baltes, administered the diocese of Alton, and who was known and esteemed by the clergy and people of the portion now formed into the diocese of Belleville.

John Janssen was born at Keppelen, on the Rhine, March 3, 1835. His early piety led him to look forward to the service of God and his Church as the work of his life. After pursuing his classical course he was received as a student for the priesthood in the Theological Seminary of the diocese of Münster. In 1858 the institution was visited by Bishop Juncker, of Alton, who made known to the young candidates the wants of his diocese, and especially the want of zealous priests. Young Janssen offered his services to the American bishop, who readily accepted the earnest seminarian. He came to the United States in 1858, and was ordained on the 19th of November in that year. His first field of labor was at Springfield, Ill., where he showed himself an earnest, active, and devoted priest. He was next recalled to Alton, where he became secretary to the bishop, and discharged the duties of that office during the administration of Bishop Juncker, while doing parochial work at the cathedral.

When Bishop Baltes assumed the mitre of Alton in 1870 he appointed Rev. Mr. Janssen his vicar-general, and he continued

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his labors in the cathedral parish, which was his especial field, till his appointment to the see of Belleville, except a period of two years, 1877 to 1879, when he was pastor of St. Bonifacius' Church at Quincy.

He visited Europe in 1880 to attend the golden wedding of his parents, and in 1883 celebrated the silver jubilee of his own ordination. Known as a good and laborious priest, familiar with all parts of the diocese of Alton, he takes possession of the see of Belleville with the esteem of priests and people, and fully able to build up a new diocese.

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GREAT ARTICLES

OF THE

CATHOLIC FAITH.

THERE are certain articles of faith absolutely necessary for salvation, the explicit knowledge of which must be possessed by all in order to obtain eternal life. The great apostle of the Gentiles puts in its most succinct form this important doctrine: "Without faith it is impossible to please God; for he that cometh to God must believe that he is, and is a rewarder of them that seek him."—Heb. xi. 6. All theologians agree that these two points: a belief in the existence of God, and his rewarding of the good, and consequently his punishing of the wicked, are absolutely essential.

But many hold that even more is required, and teach that all are bound to know and to believe the existence of God, the Unity and Trinity of God; that sin displeases God; that there is a Heaven for those who serve God, and a Hell for those who disobey him; that man fell by sin; that the second person of the Blessed Trinity became man, was born of a virgin, suffered and died to redeem us; that he established a Church, the medium by which that redemption is applied to souls, chiefly through the sacraments of Baptism, Penance, and the Eucharist.

Many of our popular manuals assume that these fundamental truths are known and believed, at least by all who can read; but experience shows that many attending irregularly religious instructions, given in the church or school, never definitely and distinctly understand them in early life, and consequently grow up with very confused ideas and impressions, where it is abso-

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lutely essential that their faith should be clear, distinct, and explicit.

Even to those who possess the requisite knowledge theoretically it will not be amiss to meditate awhile on these great truths, the base and foundation of all Christian life, for these constitute the seed sown by the sower in the heart of men, which the Devil endeavors, by all his arts, by the influence of the passions and ambitions, by the cares of life, and by the insidious love of comfort, to root out of the heart, lest men believing should be saved, and so escape his thraldom.

"Forgetfulness of God," says Faber, "has been in all ages the grand evil of the world; a forgetfulness so contrary to reason, and so opposed also to the daily evidence of the senses, that it can be accounted for on no other hypothesis than that of original sin and the mystery of the fall. This forgetfulness of God has been far more common than open revolt against him. The last is rather the sin of angels, the first the sin of men."

Faith in God, and a God who is a remunerator, is of absolute necessity, for the apostle speaks of a formal and explicit faith in these two truths, since they are formally and explicitly enounced. If after these words there can remain no doubt as to the necessity of an explicit faith in a God, it is the same as to the necessity of an explicit faith in a God remunerator, for the apostle speaks of both in the same terms, and embraces them in the same proposition. Pope Innocent XI. expressly condemned a proposition doubting the necessity of a faith in God as a rewarder of the good and punisher of the wicked.

This remunerator here proposed as the object of faith must be understood in the supernatural sense. For it is really a supernatural recompense that is promised to all; hence it is a supernatural recompense in which all are required to believe. It is evident, moreover, that had we not faith in a supernatural remunerator, no one would think of meriting the supernatural good things of another life, for no man seeks to obtain what he does not know. Now, no one can attain salvation without real effort: eternal life is a crown which must be won by severe combats. "The kingdom of Heaven suffereth violence, and the vio-

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lent carry it away," says our Lord, likening it to a city to be taken by storm. The apostle says that God rewards those who seek him. Without faith in a supernatural remunerator, charity toward God, in so far as it is our supernatural end, would have no foundation, for we cannot love what we do not know. "He who loveth not remaineth in death."

Most Catholic theologians are of the opinion that explicit faith in Jesus Christ, the Redeemer of men, was not absolutely necessary as a means of salvation in the ages before Christianity. They argue that the Saviour had been announced to some men indeed, but not expressly and sufficiently to all. The Council of Trent says that Jesus Christ was announced, and promised to many holy patriarchs before the law and the time of the law. But as it was not explicitly announced to all, we may conclude, it seems, that explicit faith in Jesus Christ the Redeemer was not absolutely necessary for salvation.

However, explicit faith in God as a remunerator and author of salvation implicitly comprehended faith in a mediator. For the faith by which men conceived of a God as the cause and source of salvation and as the liberator of the human race, must have included faith in the means by which God purposed to work out our redemption. This was no other than the Incarnation. Hence, though in those times they had not an explicit knowledge of this mystery, they at least believed it implicitly, when they believed in a supernatural providence. In this sense, it is true to say, that all who were saved were saved by faith in a mediator. Not only the sacrifices of the Israelites, but even those of the pagans, so far as they sprang from primitive revelation, foreshadowed redemption through Christ, and it was undoubtedly these sacrifices that contributed to keep alive faith in a supernatural providence, and through it, in a redemption to come as the means of man's salvation.

Some theologians think that explicit faith in Jesus Christ and in the mystery of the Holy Trinity is absolutely necessary for salvation since Christianity has been announced; others deem this not sufficiently proved; but all admit that when there is question of instruction, it should not be confined to the two points.

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THE EXISTENCE OF GOD.

"A clear and intelligent view of God is one of the first requisites for all of us at this day; and it is just this view which the Catholic catechism gives, and which all the wise men of the world seem unaccountably to miss."[1]

"God is unspeakable," says Saint Augustine; "it is easier to say what he is not, than to express what he is. Neither the earth nor the sea is God. Nothing that is found in the sea or that moves through the air is God. What shines in the heavens, the stars, the sun, the moon, all this is not God. Heaven itself is not God. Would you know what he is? He is what eye hath not seen, ear hath not heard, what it hath not entered the heart of man to conceive." The reason why it is impossible for us to express in sufficiently clear terms the idea of God springs from his infinite perfection, which elevates him above all that our senses and mind can grasp. Yet, we say that he is the greatest, the most perfect being, and it is as such that we conceive him; but we must beware of classing him, as it were, with other beings. In order to give a more precise idea, we call God an infinitely perfect spirit, the Creator and the Sovereign Lord of heaven and earth; but in using these terms we must not liken him to spirits in whom thoughts, sentiments, and desires are subject to continual changes. God is a spirit, but a spirit alone of his kind. He is an infinitely perfect spirit, which has existed without beginning, who is subject to no kind of change, who possesses existence in himself with all possible perfections in the highest degree.

God has manifested or revealed himself to man by natural and by supernatural ways. God who dwelleth in light inaccessible, whom no man hath seen, or can see, can be known by us only as he reveals himself to us in some manner natural or supernatural.

By natural revelation, we mean the manifestation of God by nature, by natural forces, those belonging to the material or the intellectual world. The sun, moon, and stars, the human soul with the

[1] Faber, Creator and Creature, p. 27.

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thoughts and desires which it forms, are so many natural means by which God manifests himself to our eyes, because the very nature of these beings compels us to go back to God as their author.

By supernatural revelation we mean the manifestation of God by particular acts or works, which are extraordinary, distinct from the effects of nature. To this class of revelations belong the teachings of Moses, of the prophets, and especially of Jesus Christ, in regard to the relations of man to God. These teachings have not been acquired by man by virtue of the faculties of his nature, but by a direct and immediate communication of God.

The revelation as to the existence of God was supernatural only in its mode, since we can be assured of his existence by natural ways. The Council of the Vatican says distinctly: "If any one shall say that the one and true God, our Creator and Lord, cannot be certainly known through those things which are made, by the natural light of human reason, let him be anathema."[1] The revelation as to the trinity of persons in God is supernatural also in its object, because there is nothing in nature that indicates with certainty that there are three persons in God. St. Augustine lays down this twofold revelation in his "City of God." It is not only the authority of the divine books that proclaims God, but everything that surrounds us and to which we belong; the universal nature of things proclaims that they had a sovereignly perfect Creator.[2]

Yet, though the existence of God is thus manifested, there have been men mad enough to deny it. The Holy Scriptures call such men fools; but they assume to themselves honor as though they made the highest use of their reason, and call themselves rationalists, when they are in fact like the irrational animals. Hence it becomes unfortunately necessary in our days to recall sometimes the proofs of the existence of God, in order to preserve the faithful from the pestilence of infidelity, as the Holy Fathers did in many of their discourses or works addressed to the Christian people. "In many cases, too, it is not on any theory or any

[1] Conc. Vat., sess. 3, can. 1.

[2] De Civitate Dei, lib. xv., chap. iii.

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atheistical principle," says Faber, "that God is thus passed over. He is unseen, and hence is practically considered as absent, and what is absent is easily forgotten. He is out of mind because he is out of sight. There is no objection to giving God his place, only he is not thought of. This is one phase of the world's forgetfulness of God."

Now, as in the first ages of Christianity, the faithful are surrounded on all sides by men who deny God, or who ignore him completely in their life and thought and actions; and all government action seems devoted with a fearful energy to the task of eradicating from the hearts of the young the idea of God, and of spiritual things.

The Holy Council of Trent, met to oppose the errors of the swarm of Protestant sects which started up in the sixteenth century, passed no canons or decrees on the existence and nature of God. Error had as yet respected them, but the nineteenth century sees the sad fruit of the sixteenth. Then the authority of the Church and her sacrifice and sacraments were denied. In two centuries more God himself is denied on all sides. The Council of the Vatican has to begin by defining the great truths as to God, and by condemning materialists and atheists.[1]

Let us then review the proofs of the existence of God for our own consolation and encouragement, and to answer the doubts or cavils of an unbelieving world.

The visible world furnishes many proofs. When we turn our thoughts to the world and all that it contains, one truth strikes us: all that exists cannot owe that existence to some other, there must be some being from which all others flow. If every being is the effect of another, we should have only effects without a cause. No matter how long a series of beings we imagine, each depending on another, we must come at last to one which receives its being from no other. The Holy Fathers explain this by comparison, and Cardinal Gotti, following them, gives this striking one: "Imagine a chain of a vast number of links suspended in the air. Each link is supported by that immediately above it.

[1] Sess. 3, canons 1–5.

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The whole series of links, the chain, will fall if the topmost link is not held fast by something beyond it. If the series of links is endless it will fall without such a support just as surely as though the links were few; and in fact all the more surely, as the number of links would only increase its weight."

God, this first cause, is infinitely perfect. He must necessarily exist as the first cause; and exist without imperfection.

All that we see in the world is subject to change, and therefore cannot have existed forever. We see things appear and disappear, change and alter. They cannot exist by chance; some being gave them existence by drawing them out of nothing. This author of their existence we call God. The act of creation implies infinite power; hence we must regard God as not only infinitely perfect, but also infinitely great.

The sight of the order which reigns in the universe should convince us of the existence of an infinitely wise author. When in the silence and stillness of night we raise our eyes to heaven, we are irresistibly struck by the luster shed from the starry host. What hand set those brilliant orbs in the immensity of space? Who traced the orbits through which they so regularly move, without confusion or shock? Who bid the sun arise day after day to gladden the earth by the beneficent heat of its rays? Who gave wings to the light to enable it in eight minutes to traverse the distance of the sun and earth? Who ordered the moon to turn earthward its illuminated face to diminish the obscurity of night? Then let us consider the earth arrayed in all its adornments. By its verdure it soothes our sight; by its fruitfulness it gladdens our heart. It forms a magnificent palace, destined for innumerable inhabitants. Here it offers dense forests for animals, there streams and rivers for fish. What a happy diversity in its surface! Here hills and mountains, toward which the gathering mists rise to form clouds; there plains further than the eye can reach, watered by the streams that leap down the mountain-side. In its bosom it treasures the metals which serve for the most varied uses. In its whole circuit it is enveloped in the atmosphere indispensable for the breath and life of men and animals. To avoid exhaustion by constant production, it with-

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draws for a time from the action of the sun's rays by inclining toward the poles; then, hidden under a layer of snow, it gathers new strength to develop and send forth rapidly, under the fructifying sun of spring-time, the grain confided to its bosom. Then it turns more and more toward the sun, but cautiously, that the still tender plants may not suffer by excessive heat; then when these have acquired sufficient consistence, they are exposed to the full heat of the sun to ripen.

What a marvelous disposition and structure in plants, which draw their nourishment from the earth by roots and from the air by leaves, which are enveloped and protected by bark as a cloak, which receive the quickening sap in all their parts by a multitude of interior vessels! What fitness do we not see in the instinct of animals! With what astonishing facility the bee gives her cell the form best suited to its requirements, and at the same time the least inconvenient to adjacent cells!

Finally, let us consider the king of creation, man. His very mien proclaims him ruler of earth; for while the animal walks with looks directed earthward, man lifts his brow to the stars, and freely casts his eyes in all directions. He alone is able to penetrate in thought beyond the corporal world, and reach the invisible truth. He is not subjected like animals to a blind and irresistible instinct; he has reason as a guide, and in thought embraces the past and the future; he is the crown of the visible edifice of the world, the center to which all is connected, the one to which all the rest is subordinated, the master to which all things are subject.

Now we ask who has established among beings this admirable order? If from the effect we go back to the cause, we must admit that a work so full of wisdom has an author perfectly wise. What man, admiring a painting, where the richest coloring is heightened by the most happy gradations of light and shade, was ever tempted for a moment to ascribe it to chance? You read a book remarkable for its learning and wisdom; will you maintain it to be the mere play of a child studying its alphabet, and not the production of a cultivated intelligence? You hear a harmonious concert; are you not at once convinced that all who take part in

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it obey one single mind? And yet one might see the effect of chance in all this rather than in the constitution of the world, which forms a painting of incomparable magnificence—a concert of marvelous harmony. And if we consider, not the universe, but the smallest animal, the most insignificant plant, we find them denoting more art than all that the mind of man has invented or his power accomplished. It would be easier to form an epic with letters thrown at random than to form a plant by a chance congregation of atoms.[1]

Some, to avoid this argument, say this is all the work of nature. The work is that of a being, not of an abstraction, and what they call nature we call God. Others comprise all the visible world under the name of nature, and represent it as governed by blind forces, acting under fixed laws. But to make forces as an effect without a cause, and laws without a lawgiver, is to place themselves lower than the pagans in the order of thought, for by human reason alone Aristotle, amid all the darkness of idolatry, shows that there are in nature ends and aims which evince clearly that the author who willed these ends, and the secondary causes which necessarily act, is a being of the highest intelligence and wisdom.[2]

It is evident then that the author of the admirable order of the world is sovereignly wise. We add that he is infinitely so, for he surpasses in wisdom all possible beings and is the source of all wisdom. Therefore he is infinitely perfect.

Our own soul gives us another series of proofs of the existence of God. It is certain that we can form the idea of a being who unites all possible perfections in the highest degree without any mixture of imperfection. Then an infinitely perfect being exists or is possible, for we cannot conceive an impossible thing. But an infinitely perfect being cannot be merely possible, he must really exist.

In this world the human soul experiences an unquenchable thirst for happiness, and cannot be appeased or satisfied by any finite or created good. If then there did not exist a sovereign in-

[1] See St. Athanasius, contra Gentes, n. 35; St. Gregory of Nazianzen, Orat. 34.

[2] Phys., lib. ii., chap. viii.

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finite good, whose possession would one day constitute man's happiness, there would be a flagrant contradiction in man's nature. For, on the one hand, man would regard the possession of this supreme good as his last end, and regulate his whole conduct to secure it; and, on the other hand, his conviction as to his destiny would be merely a vain illusion. The voice that speaks so powerfully within him would then be false, and he would have no means of escaping from error, since he cannot stifle this voice even if he would. He would be more unfortunate than the irrational animals, for they can at least enjoy material good within their reach. And yet man's inferior faculties attain their object, while his eye, so to say, drinks in the light it pants for, and his ear listens to the melody which charms it, his superior faculties would have to renounce their legitimate satisfaction, and learn that they alone are condemned to endless torment in case the Supreme Being, whose possession would assure them perfect happiness, did not exist. It cannot be so. While harmony prevails everywhere it is impossible that there should be such a flagrant contradiction in man's reasonable nature. Therefore, a sovereign infinite good, which we call God, exists.

Every man who has attained the use of reason feels subject to a law which condemns some acts as bad, and stimulates him to others as good. Human opinions may change, old customs give way to new; this law does not change. No matter under what law man lives, even in the most savage tribes where law scarcely exists, certain acts, such as theft and murder, are deemed crimes deserving of punishment, even if committed only in desire. No nation, no tyrant can efface this interior law from the heart of man. It is stronger than all human power; it speaks to kings and princes as to the meanest mortals; men may for a time refuse to listen to its dictates, but it will at last make itself heard in tones of thunder. This accuser, this judge, this avenger is not our corrupt nature, for that quails before it and would gladly escape. That voice is in the soundest part of our being, and the better cultivated our reasonable nature the more distinct are the utterances of this voice. We can then draw this conclusion: As the corporal world exists because our external senses attest its

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existence, so there exists a Supreme Judge, just and holy, for all men, because our conscience gives us a testimony that cannot be gainsaid.

The testimony of all nations attests the existence of God. Among all the nations of antiquity, that have left the slightest traces in history, we find temples, altars, a public worship, a belief in a deity who will reward or punish men after this life. The wiser men, even among the pagans, as Cicero declares, had seen the force of this fact, and from it had drawn arguments in favor of the existence of a deity. Barbarous as were the native tribes of America, Oceanica, and Africa, discovered within the last few centuries, all believed in a deity, whom they feared and honored; some at first seemed so degraded that one was tempted to compare them with beasts, and to suppose them destitute of every elevated idea; but a conviction of the opposite came with deeper knowledge of their language and customs. All pagans and savages believed in the existence of a deity in spite of the fables with which they disfigured the truth. Such unanimity is a proof of the truth of this belief, for a universal and constant fact must have a general and efficacious cause. This cause cannot be man's reason. This belief does not spring from man's corrupted heart. No criminal would willingly make for himself a judge and an executioner. The idea of a God was either communicated to man by God, or reason is irresistibly impelled to acknowledge the existence of a sovereign infinitely holy Being, or the belief in a first infinitely holy author of all things is so natural that no mind can escape it.

The nations who lived soon after the origin of the human race might, by tradition, have retained the knowledge of God, if communicated by God himself to the first man; but this tradition would soon have been effaced, had it not been confirmed by the spectacle of the universe, and a powerful echo in man's nature, and had it not perfectly corresponded to the cravings of man's head and heart.

The Holy Fathers do not hesitate to admit in man a natural knowledge of God. "The human soul," says Tertullian,[1] "pos-

[1] Contra Marc., lib. i., c. x.

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sesses the notion of God from its origin." St. Cyril of Alexandria declares that "the notion of the existence of God is implanted in us by nature."[1] St. Augustine adds: "Such is the almighty power of God, that he cannot remain completely unknown by reasonable creatures, as soon as they attain the use of reason."[2]

The belief in the existence of God could not spring from a blind fear. The fear could not exist without a foundation, and that very foundation is the belief in the existence; not a result of the fear, but its cause.

It could not have been established by kings and tyrants. They perish, dynasties succeed dynasties, kingdoms rise on the ruins of others, all human institutions change and disappear; this too would vanish with them were it a mere human conception.

If it is objected that idolatry and some scientific errors are universal, we can reply that no one form of idolatry was universal; and while the nations recognized various deities, they all agreed in acknowledging one as supreme, the source of all the power; and this one was invoked in any sudden danger—the testimony of a soul naturally Christian, as Tertullian remarks. Natural revelation thus teaches the existence of God, and some of his perfections. Then the spectacle of the universe reveals to us his wisdom and power; the benefits which he showers upon us attest his goodness; the voice of conscience cries out that he is just and holy. God himself being infinite, we conclude that his perfections are also, and that he possesses them all in an infinite degree.

But God has revealed himself to man in a supernatural manner, by his prophets, and last of all, by his Son. Supernatural revelation shows us God as the author, not only of grace, but also of nature. Thus, by virtue of revelation, God, as author of nature, or as creator of heaven and earth, is the object of faith; we believe in the existence of God as we know God by reason; for God could reveal his existence to us as well as other truths, and oblige us to believe it on his word. Moreover, the certi-

[1] De Trinitate, lib. i., c. ii.

[2] Tract. 106, in Joan. xvii.

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tude of the existence of God drawn from revelation is incomparably superior to that given by reason. The Council of the Vatican says: "The same holy Mother Church holds and teaches that God, the beginning and end of all things, may certainly be known by the natural light of human reason through created things; for the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made (Rom. i. 20); that nevertheless it has pleased his wisdom and goodness, by another and that a supernatural way, to reveal himself and the eternal decrees of his will to the human race, as the apostle says: God, who at sundry times and in divers manners spoke in times past to the fathers by the prophets, last of all, in these days, hath spoken to us by his Son (Heb. i. 1, 2),"[1] and it pronounces an anathema on "any one who shall say that it cannot happen, or that it is not fitting, that man should be instructed by divine revelation concerning God and the worship to be paid to him."[2]

The Nature and Attributes of God.

God is a pure spirit; a being without parts, incorporeal, independent of matter, endowed with intelligence and will.

Reason shows us clearly that God cannot but be a pure spirit. Matter is inferior to spirit; hence God, as being infinitely perfect, is not material. How can he who created spirits be aught but a spirit? How can he be composed of parts when he is necessarily infinite? If the parts were finite they could not form an infinite being; if they were infinite, each would make the rest impossible.

The holy Scriptures everywhere teach that God is a spirit. When the Samaritan woman raised the doubt as to the proper place to worship God, our Lord said: "The time cometh and now is when the true adorers shall adore the Father in spirit and in truth, for the Father also seeketh such to adore him. God is a spirit, and they that adore him must adore him in spirit and in truth."[3]

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[1] Counc. of the Vatican. sess. 3, chap. ii. [2] Ib., canon 2. [3] John iv. 23, 24.

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Moreover, the Scripture ascribes to God perfections which do not at all apply to a corporeal nature. It calls him immense, immutable, immortal, or imperishable. No body is immense, for it must be made up of parts each of which occupies a fixed space; and as long as it is composed of parts it cannot be essentially immutable or imperishable. If a body can be simultaneously present in several places, or acquire a kind of immutability or immortality, it is not by virtue of its own nature, but by a miracle or supernatural gift.

When Scripture speaks of the eyes, ears, arms, or hands of God, we must by no means imagine that God really possesses such senses or members, which belong only to a body; the Scripture uses these terms as figures to represent God's omniscience and omnipotence to man, who sees with his eyes, hears with his ears, and acts with his arms and hands. And when painters represent the Almighty as the Ancient of Days, under the form of a venerable old man, it is not intended to express that God has that form, but merely to signify that he is eternal, the Providence which governs the world.

As God is a spirit, in the rigorous sense of the word, it follows that he possesses intelligence and free will, for we cannot conceive a spirit that does not possess these two attributes or faculties. From the moment too that man is required to adore God in spirit and in truth, that is to say, interiorly and with his spiritual faculties, because this kind of adoration corresponds to the very nature of God, we must conclude that there are in God intelligence and free will, for the spiritual faculties which owe God this adoration are the intelligence and free will; consequently God's nature is at once intelligent and free in the exercise of the will.

God, being a pure spirit, is not composed of a spirit or soul and a body like man. For if his nature comprehended a body, it could not be said simply that he is a spirit; we should say God is spirit and body, or a spirit and a body. We do not say that man is a spirit, but a being composed of a spirit or soul, and a body. If God were at once immaterial and corporeal, the reason alleged by our Saviour for adoring God in spirit and in truth

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would fall of itself; for, as a being in part corporeal, it would become him to accept as due and suited to his nature an adoration limited to a fixed place.

God is a spirit, and as such independent of matter. Man, therefore, to attain a resemblance to God, should free himself as far as possible from matter and the rules that govern it. Man given to sensual enjoyments is not a spiritual man, but an animal man; he is flesh, and the spirit of God cannot dwell in him, says the Lord, speaking of the generation which he destroyed at the Deluge. "My spirit shall not remain in man forever, because he is flesh."[1] Man enslaved by his senses does not even understand spiritual things. "The sensual man perceiveth not these things that are of the spirit of God."[2] We must become spiritual to please God who is a spirit. The apostle gives us this caution: "Walk in the spirit and you shall not fulfill the lusts of the flesh."[3] This obligation of walking in spirit, that is, of regulating our conduct and actions by the knowledge we have of God and of our relations to him, causes that interior combat of which the apostle speaks: "The flesh lusteth against the spirit, and the spirit against the flesh, for these are contrary one to another, so that you do not the things that you would."[4] This combat will last as long as our life endures, "for the corruptible body is a load upon the soul."[5] It will cease when our body shall hereafter have become spiritual, according to these words of the apostle: "It is sown a natural body, it shall rise a spiritual body."[6] But our body shall rise as a spiritual body only on condition that we endeavor here below to subject it to the law of the spirit.

The Attributes and Perfections of God.

We say that God is infinitely perfect, because he is not only good and perfect to a certain degree or in a certain measure, but because he possesses all perfections. An eye is perfect when it possesses all that is necessary to serve the use for which it is in-

[1] Gen. vi. 3. [2] 1 Cor. ii. 14. [3] Gal. v. 16.
[4] Gal. v. 17. [5] Wisdom ix. 15. [6] 1 Cor. xv. 44.

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tended. If it lacks anything it is imperfect. God has no limits and is consequently perfect in all respects, which no creature can be.

Reason alone teaches us the infinite perfection of God, and holy Scripture clearly and fully confirms what reason teaches. When God wished to make known to Moses his name, and consequently his nature, he said: "I AM WHO AM, thus shalt thou say to the children of Israel, HE WHO IS hath sent me."[1] In the same sense our Lord said, "One is good, God."[2] Man is good in a certain measure, but God is good and perfect without any limit.

To give us even a feeble idea of God's perfection Scripture exalts at different times his greatness, his power, his wisdom, and represents him as infinite in all respects: "Peradventure thou wilt comprehend the steps of God and wilt find out the Almighty perfectly? He is higher than heaven, and what wilt thou do? He is deeper than hell, and how wilt thou know? The measure of him is longer than the earth, and broader than the sea."[3]

All perfections that can be found in creatures, all that can be imagined belong to God; but the qualities that exist in man are not in God with their limits and imperfections. Even the qualities or perfections which creatures possess, which imply no positive imperfection, such as wisdom, justice, are not in the same manner in God. God's wisdom is essentially different from man's. The names and qualifications which we give to God are not adequate, but more or less defective, because we transfer them from the creature to the Creator. When we call God wise, good, just, holy, we do not determine the degree of his wisdom, goodness, justice, holiness, nor do we express that these attributes are not accidental, as in man, but essential to his nature. Hence negative terms are more exact; when we call God infinite, immense, we declare that there is in God no limit; but yet these terms, while they indicate that God possesses a certain perfection, do not express how he possesses it. Every term that we apply to God is

[1] Exod. iii. 14. [2] Matt. xiv. 17. [3] Job xi. 7-9.

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therefore below the reality. The name best suited to his nature is that which he gives himself: I AM WHO AM. He thereby attributes to himself existence without any limit.

The knowledge we possess of the infinite perfection of God should exercise a powerful and salutary influence on our life. If the excellence of an object excites our desire, what attraction should we not find in God who possesses the fullness of good, all united perfection. We might exclaim with David, "As the hart panteth after the fountains of water, so doth my soul pant after thee, O Lord."[1] This the seraphic St. Francis understood, who cried out unceasingly, "My God and my all."

If the beauty and perfection of God touch us, what more natural than to endeavor to render ourselves pleasing in his sight? The first condition will be not to seek to please men, for "if I please men I should not be the servant of Christ."[2]

The attributes of God may be considered as relating to his being or his action. The attributes of being are his immutability and eternity, his immensity and ubiquity. The attributes of action are his omniscience and wisdom, his power, holiness, and justice, goodness, mercy, and longanimity, truth and fidelity. God is immutable. He is subject to no change in his nature, thoughts, or designs. The holy Scripture declares that in God "there is no change or shadow of vicissitude."[3] "For I am the Lord and I change not," he declares by the prophet Malachy.[4] When God produces anything new there is a change not in him, but in creation; a fact takes place then by virtue of an act of the will which existed from all eternity and invariably in God. Yet it does not follow that it is vain for man to endeavor to obtain graces and avert chastisements by prayer and penance, for God knew our prayer and penance from all eternity, and his resolution was decided from all eternity. Although God may hate and love the same man, as he is just or sinful, there is no succession of hatred and love; the act by which he hates and loves remains the same.

When the Scripture speaks of the repentance or the wrath of

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[1] Ps. xl. 2. [2] Gal. i. 10. [3] James i. 17. [4] Mal. iii. 6.

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God, it uses these terms only to make us feel more clearly God's constant and invariable hatred of sin.

God is essentially immutable, while all that exists without him appears and disappears, increases and diminishes, lives and dies. The surface of the earth is covered with the remains of plants and animals and men. What have they left behind them? Dust and ashes that the wind tosses at will and that clings like any other dust to the sole of our feet! And shall this dust absorb our hearts? No; we cannot love frail things when an imperishable God is offered to our love. He who clasps a frail object will fall with it; but he who clings to God will be supported and abide forever.

God is eternal; that is, he has neither beginning nor end. Hence he is styled in the Apocalypse: He "who is and who was and who is to come, the Almighty."[1] If God had not existed always he would have received existence from some other; then he would not be the sovereign, independent Being; he would not be God. Therefore he has existed from all eternity. If God could cease to be, he would not be independent, for the power that caused his end would be greater than he. Then his existence is without end as it is without beginning.

But we must not figure to ourselves the eternity of God as a series of instants or distinct successive acts. Time is a series of changes, but the eternity of God excludes all change, all succession, it is simultaneous. Time includes the past, present, and future. Eternity is indivisible, and embraces all in a single point. If there were a succession of times in God, he would not be immutable or infinitely perfect, as he would never possess at once the fullness of his existence and felicity. God by virtue of his eternity exists with all times that succeed each other, so that all events are present to him, as all points of the circumference refer equally to the center.

The consideration of God's eternity should excite in us admiration and love. If a friend rejoices at the happiness of his friend, how should we not rejoice at the infinite felicity of God, existing

[1] Apoc. i. 8.

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from all eternity. The same consideration should excite in us a desire to possess God, for that ocean of felicity is also our good, and is offered as our lot for eternity. If our heart experiences no desire for such a happiness, it must be admitted that it was not formed for happiness, or has no idea of what is promised to it. The thought of God's eternity should also fill us with a fear of losing that felicity and losing it for an eternity. No loss can be compared to that of an infinite good, and for what do we sacrifice it? For some miserable enjoyment that lasts but an instant! Let us despise earthly things and sigh only for those that are eternal. Our pain and struggle will after all be but brief, our reward will be eternal. Let us be consoled in suffering and tribulation by the words of the Psalmist: "Thou art the God of my heart and the God that is my portion forever."[1]

God is everywhere present, in heaven, on earth, everywhere. God is present in his creatures by his knowledge, as he beholds all that is and that is done. He is present everywhere by his power, which creates and preserves. He is present everywhere by his essence, which penetrates all beings and dwells there as our soul does in our body. Man can never fly from nor escape the presence of God: "If I ascend up into heaven thou art there: if I descend into hell thou art there. If I take my wings early in the morning, and dwell in the uttermost parts of the sea, even there also shall thy hand lead me, and thy right hand shall hold me."[2]

God is immense; that is to say, his nature is such that he is necessarily by his essence in all the beings which he shall will to create. We speak of God as present everywhere in reference to a created world. His ubiquity is a consequence of his immensity. He would be immense had he created nothing and space had not existed; but his immensity, like his omnipotence, was in some sort manifested only at the moment of creation. We must not, however, imagine that his nature is spread out like air, or is circumscribed to a place.

Although God is everywhere present by his essence, we can

[1] Ps. lxxii. 26. [2] Ps. cxxxviii. 8–10.

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with the Scriptures say, that he is especially present in certain places, because he manifests his presence by particular effects. Thus God is particularly in heaven, because he there reveals his glory to the angels and saints; he is particularly in the just, because he favors them with sanctifying grace and his friendship; he is particularly in the churches (independent of the presence of our Lord in the Blessed Sacrament), because he there grants graces more abundantly.

What a source of pious and salutary reflection we find in the thought of the ubiquity and immensity of God! God is intimately present in all creatures; he is within us, because he penetrates us with his essence; he is around us, filling all parts of space. We must then habituate ourselves to see God in all things, not only as acting by his power, but as present by his essence. Visible things are only in some sort a vail behind which God conceals himself. We and all creatures are in God as in a temple. Let faith enlighten our mind, and we shall be struck with the infinite magnificence of this temple, before which the stars grow dim. What a happiness for us to think that the vail will one day be lifted, and we shall contemplate that infinite Majesty for all eternity! What respect and awe should we not feel for the presence of God! Let us endeavor to have him dwell in us, not simply as in all his creatures, but as he does in his just and his saints.

St. Francis of Sales was so imbued with the thought of God's presence that, whether alone or with others, he always maintained a grave, modest demeanor. He used to say that he felt no embarrassment in the presence of kings and princes, because he habitually considered himself as standing in the presence of a greater monarch, who inspired him with respect at all times and in all places.

God is omniscient, that is to say, he knows all things. "Behold, O Lord, thou hast known all things, the last and those of old." "Thy knowledge is become wonderful to me; it is high and I cannot reach it."[1] The Apostle exclaims: "O, the depth of the riches of the wisdom and the knowledge of God."[2] God

[1] Ps. cxxxviii. 5, 6.

[2] Rom. xi. 33.

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has a perfect knowledge of all things. Our knowledge is no more like God's than the light of a firefly is like that of the sun. We know only the outward appearance of things, and cannot penetrate to the substance. God sees the most secret depths of all that exists. For most things we can make only conjectures or opinions; God is far from all doubt, uncertainty, or error. God knows all things eternally. All that happens was ordained by God from all eternity; hence God, whom no truth can escape, beheld it from all eternity. God knows all things by a single act of his intelligence. The feebleness of our minds makes the acquiring of knowledge slow and progressive; with God this cannot be, because in him the essence and the action, the faculty of knowing and the knowledge are one. God knows all, immediately and without effort; he derives all knowledge, not from without, but from himself.

God knows himself. "The spirit searcheth all things, yea the deep things of God: for what man knoweth the things of a man, but the spirit of a man that is in him? So the things also that are of God no man knoweth but the Spirit of God."[1] God knows all that is possible; he knows the past, the present, and the future, embracing all that depends on man's free will. "Neither is there any creature invisible in his sight, but all things are naked and open to his eyes."[2] "Thou hast understood my thoughts afar off, and thou hast foreseen all my ways."[3] The prescience of God does not destroy human liberty, for God foresees the actions of the creature as they shall be, that is to say, free if they are free. A free action is not accomplished because God has foreseen it, but God foresees it because it will take place. Duns Scotus gave one day a decisive answer to a peasant in England. Finding him sowing his wheat, he gave him pious advice. The peasant replied: "I do not know what to make of your counsel. If God has foreseen that I shall be saved, my salvation is sure, whether I do good or evil; if he has foreseen my damnation, I cannot avoid it." To this the philosopher replied: "If God has foreseen that there will be a crop of wheat in this field, there will be one whether you plant it or not, so you are laboring to no purpose."

[1] 1 Cor. ii. 10, 11. [2] Heb. iv. 13. [3] Ps. cxxxviii. 3, 4.

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God knows the contingent future; that is, what will come to pass if certain conditions are fulfilled: "Woe to thee, Corozain; woe to thee, Bethsaida; for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago done penance in sackcloth and in ashes."[1] St. Augustine says: "When God wishes to show mercy to any one, he calls him in the manner best adapted to him, so that his call shall not be despised."[2]

God sees me! This thought should turn us from evil. A God infinitely perfect, Sovereign Lord of heaven and earth, has his eye upon me! God sees me; he knows all my actions, all my words, all my desires, all my thoughts. Even if I can impose upon men, I cannot prevent God from beholding me. He sees me in the darkness as in the glare of day. He sees me who will be my judge, and to whom I must render an account of all my thoughts, words, and actions.

God sees me! This thought should stimulate us to good. He sees all our good works; the world may be unjust to us, but God sees our innocence, our sufferings, our trials, our efforts, sees them with love and compassion.

God is infinitely wise; he adapts all things perfectly to accomplish their intended result. As he knows perfectly the forces inherent in all beings and all their possible relations, nothing was easier to him than to endow them with all the faculties fitted to their end, and to establish among them a connection and subordination that no created intelligence could ever have devised.

The material world gives us at every moment new lessons on the wisdom of God, but it is evinced still more in the human race. It has always guided the destinies of nations and individuals in such a manner that they carried out his views, often without the least suspicion on their part. Joseph is sold; what was intended for his ruin served to raise him to power. Moses is exposed as a child, and by that very act touched the heart of the king's daughter, and was placed in the way to become the leader and liberator of his people. Our feeble mind cannot always trace

[1] Matt. xi. 21.

[2] Ad Simpl., l. 1, q. 2.

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the work of the divine wisdom, but after seeing so many examples in history, we cannot but recognize the action of an infinitely wise hand in the works and events, of which we do not understand the purport.

God is almighty; that is, he can do all that he wills, and has only to will it to accomplish it. God is called almighty in more than seventy places in the Bible. The Creed begins: I believe in God the Father Almighty. This faith is the basis of a multitude of dogmas of our religion, such as the creation and preservation of the world, the incarnation, resurrection, the Holy Eucharist, etc.

God creates by a mere act of his will: "He spoke and they were made; he commanded and they were created."[1] "And God said: Be light made, and light was made."[2] To create is to draw something out of nothing, or give it existence by an act of the will. This world has not exhausted God's power, he can create as many universes as he will.

The Scripture, in turning our thoughts to God's omnipotence, often wishes to excite us to a sense of our own nothingness and to inspire a salutary fear. Man is nothing compared to the grandeur of creation, and still less in presence of the Creator. God says to us as he did to Job from the whirlwind: "Where wast thou when I laid the foundation of the earth?"[3] Man should bow humbly before him whose works proclaim him almighty: "Who hath measured the waters in the hollow of his hand, and weighed the heavens with his palm? Who hath poised with three fingers the bulk of the earth, and weighed the mountains in scales and the hills in a balance? Behold the nations are as a drop of a bucket, and are counted as the smallest grain of a balance."[4]

God is almighty, not only to chastise, but also to protect and to save, and therefore we should unite a salutary fear to a great confidence. Fear of God should banish all other fear. And why should we fear aught but God, since all that exists is at the mercy of the Almighty, and not a sparrow falls from the roof or

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[1] Ps. cxlviii. 4, 5. [2] Gen. i. 3. [3] Job xxxviii. 4. [4] Isa. xl. 12.

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a hair from our head, but by his permission? The deadly enemy of God and man can do us no evil, because he is restrained by the hand of the Almighty. Confidence in this divine protection has made the saints calm amid dangers from savages, tempests, and all other sources.

God is holy; that is to say, he loves and wishes the good and hates evil. The moral law is founded on the very nature of God; it prescribes what is conformable to that law, and forbids what contradicts it. The sanctity of God is the foundation and model of ours. For us sanctity consists in loving God as the sovereign good, and for his own sake, and all else for his sake. God cannot wish moral evil or sin. The holy Scripture says distinctly: "Thou art not a God that willest iniquity."[1]

God is holy in himself; essentially, infinitely, invariably, and sovereignly.

The sanctity of God is the source of all holiness in creatures; it is its model and its type, its end and its reward.

The thought of God's sanctity should make us feel our nothingness, and fill us with sentiments of humility. If we reflect that the highest sanctity of the creature is but defiled before God, "that the heavens are not pure in his sight," what shall we think of our own justice, not merely in comparison with God, but with what we feel it should be? What respect should not the thought of God's holiness excite in us? With what awe should we not appear in the sight of God, who is everywhere present, and in especial manner in our churches?

God is just: he rewards the good and punishes the wicked. Our conscience recognizes God as a just judge, when even after a secret fault it is troubled and disquieted; and, on the contrary, after a good action it feels happy and contented. And the chastisements which, from the first, have fallen upon rebellious creatures, what do they proclaim except the existence of a sovereignly just God? "God spared not the angels who sinned, but delivered them, drawn down by infernal ropes, to the lower hell, into torments, to be reserved unto judgment, and spared not the original world."[2] On account of sin, God deprived our first parents, and

[1] Ps. v. 5.

[2] 2 Peter ii. 4.

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their descendants, of the supernatural gifts which he had lavished on them, changed the course of nature to punish them, left men in the tyranny of Satan, and permitted thousands of creatures, for whom he had prepared heaven, to be deprived of eternal bliss.

Notwithstanding God's rigor in punishing sin, he manifests his goodness and mercy as well as his justice, which is more glorified in rewarding the good than in punishing the wicked.

When God rewards our good works, he crowns his own gifts, for we not only receive from him the faculty of doing good, but every virtuous action is a gift of his goodness. Yet God rewards good more than he punishes evil.

The justice of God is not exercised fully until eternity. Good and evil do not receive here below the reward or chastisement that they deserve, although there exists a certain justice or compensation here below, for good as well as for evil.

We must not consider God's justice as only inspiring fear. It really merits our love, for it is the justice of a father impelled even by his goodness in punishing. Is not the justice of God more admirable in the reward of virtue than in the punishment of sin? And what is the least good action—a mere glass of water, for example, given for the love of God, compared to eternal beatitude? Even if the reward of our good actions is entirely deferred to the next life, we should not doubt; we know that it is sure.

We should fear God's justice in punishing evil. The fear of human justice prevents many crimes; the thought of God's justice should produce still more salutary effects in us by deterring us from sin. Many criminal acts escape the eye of earthly judges, but the eye of God beholds all.

"There are few of God's attributes more beautiful or more adorable than his justice. There is no justice like his, for it is founded on his own divine nature, not on any obligations by which he is bound. Some of the saints have had a special devotion to his justice, and have made it, in a peculiar manner, the subject of their contemplations. An intelligent creature would rather be in the hands of God's justice than at the mercy of the

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most loving of his fellow-creatures. The Apostle tells us, that the acceptance of our contrition and the forgiveness of our sins depend upon God's justice. His distribution of the gifts of nature, grace, and glory is the masterpiece of his justice, which alone, and of itself, could fill us with gladness and wonder for a whole eternity."

The goodness, mercy, and longanimity of God have this in common, that mercy is God's goodness to the repenting sinner; longanimity is his goodness to the sinner who does not yet repent.

"How shall we speak of thee, O beautiful mercy of God? It is mercy which seems, above all things, to make us understand God. Wherever we go there is mercy—the peaceful, active, broad, deep, endless mercy of our Heavenly Father. If we work by day we work in mercy's light, and we sleep at night in the lap of our Father's mercy."

God is good; he loves all his creatures, and grants them numberless benefits. The Holy Scriptures attest God's goodness: "Thou lovest all things that are, and hatest none of the things which thou hast made."[1] God loves even sinners, not as sinners, but as his creatures. Each one of us is the object of that love which God declares he had for the people of Israel: "Can a woman forget her infant, so as not to have pity on the son of her womb? and if she should forget, yet will I not forget thee."[2] We see God's goodness also in the order and preservation of the world for man's sake.

Although man, as a creature, is inferior to the angels, yet he has this advantage over them, that in the Incarnation it was human, not angelic nature that was united to the divine nature in the person of the Son of God. The Son of God became, in his incarnation, our brother. And as it is his delight to be with the children of men, his ingenious love invented and instituted the Sacrament of the Eucharist, to abide with us forever, and nourish us with his divine substance. To raise us to the highest possible resemblance to himself, God has adorned our soul with gifts of a special order; has raised it to a supernatural dignity, by making it partake of the divine nature as far as a created nature is

[1] Wisdom xi. 25.

[2] Isa. xlix. 15.

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susceptible of doing. "By Christ Jesus, our Lord, he hath given us most great and precious promises: that by these you may be made partakers of the divine nature."[1] Sanctifying grace gives us a new life, and makes us children of God in a new and more exalted manner. The effect of this divine adoption will be our supernatural beatitude by the intuitive vision of God. "We are now the sons of God, and it hath not yet appeared what we shall be. We know, that when he shall appear, we shall be like to him, because we shall see him as he is."[2]

It is not from necessity or for his own advantage that God has called us into existence and lavished his gifts upon us. His goodness appears all the more admirable when we consider his greatness. It is purely from his goodness that God bestows his gifts on us. In creating the world in general, and man in particular, God undoubtedly had in view his own glory; but this does not diminish his goodness; for creation does not increase his greatness or happiness.

As God has given us so many proofs of his love, nothing should seem to us more just and easy than to return it. Our hearts are naturally drawn toward one by whom we know that we are loved. Let us then be grateful to the goodness of God, and let us love our neighbor as the beloved disciple enjoins. "If God has so loved us, we too should love one another."[3] Let our charity be like that of God, universal, and embrace even our enemies. "Love your enemies; do good to them that hate you; and pray for those that persecute and calumniate you; that you may be children of your Father who is in heaven, who maketh his sun rise on the good and the bad, and raineth upon the just and the unjust."[4]

God is merciful; that is to say, he is disposed to turn aside evil from his creatures, and to pardon all truly contrite sinners. God is infinitely good, and consequently disposed to do good to his creatures. Every benefit he grants them removes a part of their misery or supplies a defect. Thus God's mercy is a consequence of his goodness or his love, or rather it is his goodness and love that we style his mercy, when we consider not the good it con-

[1] 2 Peter i. 4. [2] 1 John iii. 2. [3] 1 John iv. 11. [4] Matt. v. 44, 45.

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fers, but the evil it removes. God is really and truly merciful, although he does not experience any feelings of grief or sorrow at the misery which he compassionates, for this grief is no essential part of mercy. God is merciful to the sinner because he loves him. God, being goodness itself, is always disposed to do good to his creatures, and the sinner, notwithstanding his guilt, may always be an object of pity. The misery and misfortune in which the sinner languishes, are of a nature to excite God's compassion and touch his merciful goodness. God is merciful to the sinner also because the sinner, who belongs to God, like all other creatures, is in the way of perdition, notwithstanding the divine solicitude for his welfare. God cannot, with indifference, behold his own image disfigured, and his designs for man thwarted, the blood of the Divine Son shed in vain. He shows mercy to the sinner also in order to manifest his power in the destruction of sin. The justification of the sinner is a work of the supernatural order, and consequently exceeds the creation of the world as far as grace excels nature. St. Augustine[1] declares justly, that it is superior to heaven and earth and all that is on earth or in heaven.

To form even a feeble idea of the divine mercy, we must consider the greatness of him who is offended by sin. We are poor creatures, wretched worms of earth, and yet we find it hard to forgive an injury. We would wonder to see an emperor generously pardon an insult from one of the meanest of his subjects. What then should be our astonishment to behold the infinite majesty, the creator of the universe, the author of countless benefits, pardon his creature? God's mercy extends not to a few sinners, but to all. "Thou hast mercy upon all."[2] It extends to all sins. "If your sins be as scarlet, they shall be made white as snow; and if they be red as crimson, they shall be white as wool."[3]

The Church, guided by Jesus Christ, has always condemned as blasphemers and heretics those who set limits to God's mercy.

This mercy is the more astonishing when we consider the manner in which it is exercised. God not only pardons the repent-

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[1] In Joan. tract. 72. [2] Wisdom xi. 24. [3] Isa. i. 18.

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ant sinner, but he loads him with benefits. He adorns him with sanctifying grace, as the father of the prodigal son clothed him in his finest robe; as if to celebrate it as a triumph, he inspires all his angels to rejoice over him.

God will withdraw us from the world when it pleases him, and then the day for mercy will have set. We must so live as not to be surprised by the day of justice. We must, above all, beware of letting a trust in God's mercy lull us into persistence in sin. This would be to despise God and deprive us of his mercy.

God in his longanimity is patient with sinners and gives them time to do penance. In his mercy he receives back the contrite sinner; in his longanimity he bears with the impenitent; mercy pardons, longanimity bears with the sinner, and seeks to put him in a condition to obtain mercy. The Scripture often extols the patience and longanimity of God. "Lord God, merciful and clement, patient, and of much mercy."[1] "The Lord dealeth patiently for your sake, not willing that any should perish, but that all should return to penance."[2] But though the longanimity of God fills us with admiration and gratitude, we must not forget that God nowhere pledges himself to grant us time for repentance after sin. God promises the sinner his grace, but not an unlimited time for his conversion. A prolonging of life is salutary to him who repents, but it is terrible to the one who abuses it only to increase his sins. "Say not: The mercy of the Lord is great; he will have mercy on the multitude of my sins. For mercy and wrath quickly come from him, and his wrath looketh upon sinners. Delay not to be converted to the Lord, and defer it not from day to day."[3]

God can speak and reveal only what is true; he can neither deceive nor be deceived. Veracity consists in the conformity of our thought and will with our word, when we affirm or promise anything. Fidelity makes us adhere to what we affirm or promise. "God is true and every man is a liar."[4] Man's understanding is subject to error and his will inclined to evil. Hence man

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[1] Exod. xxv. 6. [2] 2 Pet. iii. 9. [3] Ecclus. v. 6–8. [4] Rom. iii. 4.

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is not always in the truth and becomes a deceiver, sometimes willfully, sometimes involuntarily. In God this is impossible. His infinite intelligence is possessed of all truth and is consequently incapable of error; his will is holy and consequently abhors falsehood; for God cannot will what is contradictory to him. He is truth itself, and truth is in contradiction with error.

The veracity of God is the immovable foundation on which the faith of the Church rests. If doubt should rise in our mind and tend to shake our faith, nothing would be better than to call to mind the solidity of this foundation of our faith. The thought of God's veracity should also inspire us with a profound horror for falsehood, dissimulation, and hypocrisy. The veracity of God, as the foundation of our faith, is also the foundation of the relations between God and man, as man's veracity is the necessary bond of society.

God is faithful; that is, he gives what he has promised, and fulfills his menaces. The Almighty, in the Scriptures, gives us the assurance of his fidelity to his promises and threats. "And thou shalt know that the Lord thy God, he is a strong and faithful God, keeping his covenant and mercy to them that love him, and to them that keep his commandments, unto a thousand generations, and repaying forthwith them that hate him, so as to destroy them without further delay, immediately rendering to them what they deserve."[1] The fulfillment of this is seen clearly in the history of the Jewish people. God accomplishes all his promises in a manner equally certain. The apostle says: "Let us hold fast the confession of our hope, without wavering, for he is faithful that hath promised."[2]

In fact the fidelity of God is a consequence of his veracity and immutability. God is faithful, also, because he is wise and holy. All that God has announced, like the last judgment, will most certainly come to pass. So what is promised conditionally will be accomplished when the prescribed condition is fulfilled. Thus, for example, we shall surely attain life everlasting if we die in a state of grace.

[1] Deut. vii. 9, 10.

[2] Heb. x. 23.

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What confidence should not fill our hearts at the thought of God's fidelity! Even if our hope rested on the divine goodness, unsupported by promises, we should trust ourselves to God with filial confidence; but as he has promised us eternal life and means to attain it, any distrust on our part would be an insult. Why then do we rely so little on God, in spite of his promises, and so much on men, forgetting what the wise man says: "Who shall find a faithful man?"[1] God's fidelity to us should be the model of our fidelity to our fellow-beings and toward God himself.

God is immutable. There is in him no change or shadow of vicissitude. "God changes his works without changing his counsels," says St. Augustine. But the change is in creatures, not in him. Time cannot change him, because he is eternal; nor place, because he is immense. He cannot change within himself, because he is perfect. He cannot be changed by anything outside him, because he is almighty. His life is absolute repose, beatitude, simplicity; and in all this there can be no change. The very necessity which compels us to speak of God, as if he changed, only brings home to us more forcibly the perfection of his tranquillity. Let us then lovingly adore that unchangeableness of God, which has lain for all eternity more unwrinkled than a summer sea, and will lie to all eternity, with almost infinite worlds round about it, and yet have no current, stream, or pulse, or tide or waves, with no abyss to hold it, and with no shore to bound it, with no shadow from without, and no throbbing from within.

The Unity of God.

The next of the great dogmas of faith necessary for salvation is the unity of God. This Moses proclaimed to the chosen people, and our Saviour, in the new law, repeated it as the first commandment of all: "Hear, O Israel, the Lord our God is one God."[2] God had himself proclaimed it: "See ye, that I alone am, and there is no other God beside me."[3]

As long as men retained a true knowledge of God, and his

[1] Prov. xx. 6. [2] Deut. vi. 4; Mark xii. 29. [3] Deut. xxxii. 39.

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attributes, they could not lose the faith in the unity of God. Every attribute shows that there is and can be but one God. The Deity must be infinitely perfect; but there cannot be two beings infinitely perfect, for each would lack the perfections of the other, and cease to be perfect. If there existed another being equal to him, and independent of him, God would not be omnipotent, independent, supreme. Tertullian, arguing against the pagans, said: "Either we must admit that there is only one God, or refuse to admit any."

But the true conception of God was darkened by the passions. The goodness, the mercy of God, his omniscience and omnipotence, were lost sight of. Men felt the evil inclinations of their own hearts, and saw evil increase. They raised the principle of evil to an equality with God, and made every passion a deity. From this sprang the fearful polytheism of the heathen world, which worshiped gods without number. So rapidly did this terrible darkness of the mind and heart spread over the world, that only a few centuries after the Flood the whole world was sunk in it, and the Almighty, to preserve the faith in the existence and unity of God, called Abraham from amid the worshipers of the solar system and fire, and set him apart as the father of a nation who were to serve him alone.

The wonderful ways of God toward the holy patriarchs, and the election of the people of Israel, all tended to preserve pure and intact this great truth. The first of the commandments delivered to Moses said expressly: "Thou shalt have no other gods beside me." The prophets and holy men were constantly recalling this truth to the people of Israel, who, dwelling in the midst of nations that worshiped numberless false gods, of the most horrid or alluring character, were constantly tempted to fall away, either through a love of pleasure or a foolish terror. God supported the teachings of his servants by numberless miracles, to show that he alone was the true God, and that the gods of the Gentiles were demons. Isaias, repeating the words of God, says: "Remember the former age, for I am God, and there is no God beside me, neither is there the like to me";[1] just as

[1] Isaias xlvi. 9.

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St. Paul addressing the Corinthians, who had embraced the faith, but lived amid the gorgeous temples where art lent all its seductions to draw men to the service of idols, says: "There is no God but one; for although there be that are called gods either in heaven or on earth (for there be gods many and lords many), yet to us there is but one God."[1] This faith was preached by the apostles in the great cities of Asia, Greece, and Italy, before the very temples of the false gods, and in the early ages of Christianity millions of Christians gave their lives to acknowledge that there was but one God, and that all that the pagans called gods were but demons.

Among the miracles wrought by God to show that he alone was God, we have recorded that striking one where the prophet Elias established this truth. The ten revolted tribes, after worshiping the golden calves, had taken up the false gods of the Chanaanites, and become adorers of Baal. Elias met the wicked King Achab, and when the people were assembled said: "How long do you halt between two sides? If the Lord be God, follow him; but if Baal, then follow him." He then told them to give him a bullock, and the priests of Baal a similar victim. He bade the priests of the false god to cut their victim in pieces and lay it upon wood, and he did the same. Neither put fire to the wood; that was to come from heaven as a sign which was the true faith. "Call ye on the names of your gods," said the prophet, "and I will call on the name of my Lord; and the god that shall answer by fire, let him be God." From early morn to midday the priests of Baal prayed around their altar, slashing their bodies with knives to propitiate their god, the prophet taunting them all the while. Then he poured water over his own victim as it lay on the wood placed on an altar of twelve stones to represent the tribes. Again and again he drenched his altar and offering with water, the people wondering. Then he prayed: "O Lord God of Abraham, and Isaac, and Israel, show this day that thou art the God of Israel, and that according to thy commandment I have done all these things. Hear me, O

[1] 1 Cor. viii. 4, 5.

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Lord, hear me; that this people may learn that thou art the Lord God, and that thou hast turned their heart again." Then the fire of the Lord descended and consumed the victim and the wood and the very stones of the altar, and licked up the water that stood in the trench around the altar. Convinced by this striking miracle, the people fell on their faces and cried, "The Lord he is God, the Lord he is God."

We say in the Creed, "I believe in God," because we are not only to believe that there is a God, and that all he says is true, but also because we are bound to commit and trust ourselves to God with love and confidence. St. Augustine says, with great accuracy, "It is one thing to believe God; another to believe that there is a God; still another to believe in God." To believe God is to regard as true what he says; to believe that there is a God is to admit his existence; finally, to believe in God is to combine love and faith. It is an easy thing to believe that God speaks the truth: the wicked can believe this almost as well as the good. To believe that there is a God is what even the devils must do. But to believe in God is the lot of those only who love him, who are Christians, not in name only, but in fact and in conduct.[1] Faith then not only subjects our intellect to God as the infallible truth, but leads us to love God as the sovereign good, and to tend to him as to our last end. We must not, however, deduce from this that faith cannot subsist without charity, for the Christian who sins and consequently loses charity, does not for that reason cease to be a Christian; but his faith is dead and cannot in this condition enable him to acquire eternal beatitude.

There is only one God; the worship of this one true God has for centuries banished from much of the earth that polytheism or worship of a multitude of gods, which was the religion of the most civilized nations of antiquity. The torrents of blood shed by the martyrs have extinguished the fire which burned on the altars of the idols, and the light of Christianity has put to flight the dark phantoms which received public adoration. But is there not a profane and impious fire burning in the secret recesses of our soul?

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[1] Serm. in symb.

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Is all idolatry banished from our heart as well as our mind? Truly does Tertullian say: "One can commit idolatry without entering a temple, and with no visible idol." The heart commits idolatry when it loves a creature as its last end, as a source of felicity. Are we always exempt from this refined idolatry? Have not our passions set up a multitude of divinities? Your god is some creature whom you prefer to please and fear to displease more than you do the Sovereign Lord of heaven and earth. Your god is some pleasure for which you renounce the joys of eternity; some temporal good to which you devote all your care and all your toil; a handful of dust, formed for a time into a human body, and destined to become ere long the sport of the worms, absorbs all your thoughts and all your desires. The pagan burned before his idol only a handful of incense; you, perhaps, says Tertullian, offer to yours your mind, your heart, your exertions. Not to fall into so shameful an idolatry, let us often remember these words: "I am the Lord thy God; thou shalt not have strange gods before me; thou shalt not make to thyself any graven thing; thou shalt not adore nor serve them."[1]

Let us endeavor to take to heart what the pious Tobias expressly enjoined upon his son: "All the days of thy life, have God in thy mind, and take heed thou never consent to sin."[2] God is our Father; he is the source of all life; in him alone can our soul find rest, consolation, and happiness. He is also the Sovereign Lord Almighty of heaven and earth; we cannot escape his avenging hand if we depart from him and do evil. Let us then adhere to him, love him above all things, and fear nothing so much as offending him by sin, thereby losing his grace and friendship. Let us all preserve the filial love of God engraven deeply in our souls; it will strengthen and uphold us when we are in danger of falling. "No evils shall happen to him that feareth the Lord."[3] "The fear of the Lord driveth out sin."[4] We can convince ourselves of this by what is related of two holy religious, Blessed Peter Faber and Anthony Araoz. They directed the consciences of a great many personages of both sexes, at the court of the Span-

[1] Exod. xx. 2–5. [2] Tob. iv. 6. [3] Ecclus. xxxiii. 1. [4] Ib. i. 27.

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ish king, and astonished all by their insensibility and indifference toward all the pleasures and greatness of that brilliant court. One day the king said to Araoz: "The rumor spreads that you carry about you a certain herb that preserves you from all temptations of the senses." As Araoz laughingly replied that there was some truth in that, the king retorted: "On your life! tell me what is this magical plant; how do you call it?" "Sire," replied Araoz, "this magical herb is called the Fear of God. It has the virtue of preserving from sin, and like the fish's liver laid on the coals by Tobias, it can put the evil spirits to flight." Let us too employ this powerful antidote. Let us fear nothing so much as the loss of God's friendship. Let us esteem no advantage as equal to his grace, and love no pleasure so much as the happiness of serving him. Then no seduction will be so powerful as to make us renounce the love of God. Let our first thought, on awaking in the morning, be to pray to the Lord to preserve us from all sin. Let us often repeat, during the day, and especially in the moment of temptation, "Lord, do not permit me to be separated from thee! Let me rather die than offend thee." Nor let us suppose that a life spent in the fear of God is full of disquiet and uneasiness. The vain fear of losing riches or dignities, and the servile fear which trembles only at the thought of hell, without detesting sin are painful, overwhelming; but it is not so with the filial fear, which makes us avoid offending the best of fathers. This gladdens the soul, touches the heart, and inspires us with a blessed confidence for the hour of death. The spirit of truth declares it in the Scriptures: "The fear of the Lord is honor and glory, and gladness and a crown of joy. The fear of the Lord shall delight the heart, and shall give joy and gladness, and length of days. With him that feareth the Lord it shall go well in the latter end, and in the day of his death he shall be blessed."[1] The Council of the Vatican declares: "The Holy Catholic Apostolic Roman Church believes and confesses that there is one true and living God, creator and Lord of heaven and earth; almighty, eternal, immense, incomprehensible, infinite in understanding, and in will, and in every perfection."

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[1] Ecclus. i. 11–13.

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The Three Divine Persons in One God.

The next of the great truths which may be regarded as essential to salvation, is the dogma of the Holy Trinity. Under the law of nature and the Mosaic dispensation, this mystery was not explicitly believed by the faithful, although implicitly it was. The Old Testament speaks of the Trinity only in a vague and general way. Many were saved, though this doctrine had not yet been clearly revealed; but under the New Law, when the gospel is preached throughout the world, and baptism given everywhere in the name of the Blessed Trinity, we can scarcely form to our minds circumstances where ignorance of this great truth can be free from guilt.

While polytheism covered the face of the earth and every allurement enticed the children of Israel from the faith in the One True God, the three divine persons were not distinctly made known; and the Old Testament speaks of it only in more obscure terms. Thus in Genesis,[1] "And God saw that it was good and he said: Let us make man to our image and likeness." The Book of Ecclesiasticus, or Ben-Sira, is rejected by the Jews since the diffusion of Christianity, because in more than one place it uses language which can be explained only of the Trinity. Our divine Lord himself cited to the Jews the psalm of David, "The Lord said to my Lord: Sit thou at my right hand," and asked them how David could call the Messias his Lord, when he was his son or descendant, compelling them to admit that the promised Messias was both God and man. So the son of Sirach says, "I called upon the Lord, the father of my Lord."[2]

The mystery of the Holy Trinity is, that there are in God three divine persons, the Father, the Son, and the Holy Ghost; that the Son proceeds from the Father; and the Holy Ghost from the Father and the Son. That these three persons are one in essence, equal in majesty; that the Father is God, the Son God, the Holy Ghost God, and yet that the Father, Son, and Holy Ghost are but one God; that there are in God these three distinct persons

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[1] i. 25, 26. [2] Ecclus. li. 14.

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having identically one same nature. This is a mystery which unaided human reason never could have attained had not God revealed it.

By person we mean a reasonable being, who possesses an individual existence and can determine his own action. Thus man is a person, because he subsists not in another being, but in his own individuality, and is consequently master of his actions. But in man the soul is not a person; it has not an existence apart and of itself; it is united to the body to form with it one single being, which we call man. On the other hand, human nature, which forms a person when it subsists independently for itself, loses its personality by its union with the Divine Word in Jesus Christ, because it receives from it a perfection which enables it to produce acts of a divine value. The personality of a being consists, therefore, in not being united to any other being which completes it, but in its subsisting independently for itself and being able to determine its action.

When we acknowledge three persons in God we distinguish in him three individualities, subsisting of themselves and appearing as capable of action. The holy Scripture leaves no doubt on this point. We shall cite merely the following: "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."[1] "There are three who give testimony in heaven: the Father, the Word, and the Holy Ghost, and these three are one."[2] "The Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things."[3]

Three persons are here mentioned who are consequently distinct from each other; for where there is number there is also distinction. The moment three bearing different names are appealed to as three witnesses, and especially when one is pointed out as proceeding from another, or sent by him, there is evidently a distinction between them.

Moreover, all three appear capable of distinct action; for to speak, to bear testimony, to send, are acts belonging to persons; consequently, the Father, the Son, and the Holy Ghost, to whom

[1] Matt. xxviii. 19. [2] 1 John v. 7. [3] John xiv. 26.

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the Scriptures attribute these acts, are persons. If we cannot doubt the personality of the Father, because it flows from all that is said of him; it is the same of the Son and of the Holy Ghost, who are equaled to the Father in the formula of baptism, and invoked with him, as the term "In the name" indicates. Moreover, the Son appears as a person so clearly in numerous passages of Scripture that it is impossible to regard him as a simple manifestation or attribute of God. The Holy Ghost is represented as sent by the Father and the Son, consequently as distinct from both; he, therefore, must be a person also.

The mystery of the Holy Trinity has always been firmly believed in the Church; as is evinced by the energy with which she condemned, in her very origin, heretics who, like Praxeas, Noethus, and Sabellius, dared to deny this article of faith. Tertullian composed a work expressly to refute Praxeas, who was compelled to retract. In the same way, St. Hippolytus combated Noethus, who was excommunicated; and St. Dionysius of Alexandria refuted Sabellius. Moreover, two synods, held at Antioch, in 264 and 269, condemned the new heresy, and confirmed the primitive faith of the Church in the mystery of the Holy Trinity.

We will mention some of the testimonies of the most ancient authors and Fathers of the Church: St. Clement, Pope,[1] and St. Ignatius, the martyr, speak expressly of the three persons in God. St. Justin, in order to refute the pagans, who accused the Christians of atheism, because they took no part in the sacrifices offered to the idols, proves that Christians honored God the Father "as the author and creator of the universe," and Jesus Christ his true Son and the Prophetic Spirit. This holy martyr and apologist for the Christian faith expressed the dogma so frequently, and so distinctly, that the adversaries of Christianity have alleged that he was the first one who forced Christians to believe the Trinity. Athenagoras, a contemporary of St. Justin, also repelling indignantly this accusation of atheism, exclaims: "Who will not wonder to hear those called atheists who assert that the Father is God, and the Son God, and the Holy Ghost, and demonstrate their

[1] In St. Basil, De Spir. Sancto, ch. xxix.

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power in union and their distinction in order?" History relates that the Christians did not hesitate to confess their faith in the mystery of the Holy Trinity before judges and executioners. In the holy Council of Nice the faith in this mystery was solemnly defined and confirmed against Arius. The later fathers and doctors have proved, developed, and illustrated that same doctrine in every way. They usually terminated their public discourses with a doxology, honoring the three divine persons.

The Father is truly God. He exists of himself from all eternity. He is, therefore, God. Jesus Christ says: "For, as the Father hath life in himself, so hath he given to the Son to have life in himself."[1] "Abba, Father, all things are possible to thee." "I ascend to my Father and to your Father, to my God and to your God."[2] It was the doctrine of the apostles. St. Peter habitually speaks of him as "God the Father," or "God and the Father of our Lord Jesus Christ."[3]

The Son is God. St. John, in his sublime Gospel, states it distinctly: "In the beginning was the Word, and the Word was with God, and the Word was God."[4] If the Word was in the beginning, he is eternal and therefore God; if he is eternally with the Father, he is distinct from him as a person and possesses the same nature as God. St. Thomas, after the resurrection, distinctly recognized the divinity of Jesus Christ, exclaiming: "My Lord and my God."[5]

The Holy Ghost is true God. This the Scriptures distinctly declare in many places. St. Peter said to Ananias, "Why hath Satan tempted thy heart to lie to the Holy Ghost? . . . . Thou hath not lied to men, but to God."[6]

St. John, in his testimony of the three witnesses, says expressly, that the three divine persons are one;[7] as Jesus Christ has said, "I and the Father are one."[8] The Holy Ghost is thus clearly God. So St. Paul, writing to the Corinthians:[9] "There are diversities of ministries, but the same Lord; and there are diversities of operations, but the same God who worketh all in all. And the

[1] John v. 26. [2] John xx. 17. [3] 1 Peter i. 3. See Rom. xv. 6; 2 Cor. i. 3.
[4] John i. 1. [5] John xx. 28. [6] Acts v. 3. [7] 1 John vii. 8.
[8] John x. 30. [9] 1 Cor. xii. 4, etc.

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manifestation of the Spirit is given to every man unto profit; to one indeed, by the Spirit, is given the word of wisdom; and to another the word of knowledge, according to the same Spirit." "But all these things one and the same Spirit worketh, dividing to every one according as he will." Here the giver is called God and the Spirit, and divine perfections are ascribed to him. They are also, in 1 Cor. ii. 11, where the same apostle says: "But to us God hath revealed them by his Spirit; for the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man, but the spirit of a man that is in him? So the things also that are of God, no one knoweth but the Spirit of God." The nature of God can be comprehended only by a divine person, hence the Holy Ghost must be God.

The three persons are but one God, because they have in common the divine nature, one and indivisible. Faith teaches us that the three persons have not similar natures, for then they would be three Gods, but identically the same. The Father is God because he possesses the divine essence or nature; and it is the same with the Son and Holy Ghost. The Fourth Council of Lateran teaches expressly: "Each of the three persons is the divine substance, essence, or nature."

Each person possesses all the divine perfections. St. Athanasius, in his Creed, details it to obviate all doubt. "The Father is eternal, the Son is eternal, the Holy Ghost is eternal. The Father is almighty, the Son is almighty, the Holy Ghost is almighty; in the Trinity no person is older or greater than the other; all three are equal and coeternal."

The Fourth Lateran Council declares, that the Father is of himself, that the Son is from the Father only, and that the Holy Ghost is from both. The Father is of himself, not made, nor created, nor begotten. He is the principle of all. The second person is begotten of the Father. "The Son has not been made nor created, but begotten," says the Athanasian Creed. The Father in the second Psalm says, "Thou art my Son, this day I have begotten thee," and in Psalm cix., "Before the daystar I begot thee." The holy Scripture calls the second person the Son, and sometimes the Word.

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The Holy Ghost, the third person, is not made nor created, nor begotten, but proceeds from the Father and the Son. That the Holy Ghost proceeds from the Father has never been doubted, even by those who denied his divinity: "When the Paraclete shall come, whom I shall send you from the Father, the Spirit of Truth, who proceedeth from the Father, he will bear testimony of me."[1] Since the time of Photius, the Greek Church, which prevails in the Russian and Turkish empires, has denied that the Holy Ghost proceeds from the Father and the Son, but they contradict the Scriptures and tradition. Our Lord says distinctly: "But when he, the Spirit of truth, shall come, he will teach you all truth. For he shall not speak of himself; but what things soever he shall hear, he shall speak; and the things that are to come he shall show you. He shall glorify me, because he shall receive of mine and shall show it to you." If he is God he cannot receive anything, as he can want nothing; he can only proceed from the Son; and our Lord says that he will send him. This sending and giving is implied in the term "proceeds."

All the tradition of the Church establishes the procession of the Holy Ghost from the Father and the Son. St. Athanasius calls the Son the principle of the Holy Ghost, and says, "that the Son communicates to the Holy Ghost what the Holy Ghost has."[2] St. Chrysostom, in his first Homily on the Creed, says: "Such is the Holy Ghost, who proceedeth from the Father and the Son, and distributes his gifts as he will." St. Gregory of Nyssa says: "The Holy Ghost is distinct from the Son, because he is (proceeds) from him."[3]

When Macedonius denied the divinity of the Holy Ghost the Council of Constantinople in 381 added to the Nicene Creed the words: "The Lord and giver of life, who proceedeth from the Father, who with the Father and the Son is jointly adored and glorified, who spoke by the prophets." The words "and from the Son" were added by synods in Spain, and finally adopted in the Second Council of Lyons, 1274, and in that of Florence, 1439, where, with the consent of the Greeks, it was declared an article

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[1] John xv. 26. [2] Lib. de Trin., n. 19. Orat. 3; contra Arian, 25. [3] Lib. ad Ablad.

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of faith, that the Holy Ghost proceeds from the Father and the Son, as from a simple principle.

Though the Son is begotten of the Father, and the Holy Ghost proceeds from the Father and the Son, the three divine persons are equally ancient—that is to say, eternal—there is no difference between them as it were in point of time, although following our limited human words, we call them the first, second, and third persons of the Blessed Trinity; this must not lead us to imagine that the Father ever existed without the Son, or the Father and Son without the Holy Ghost.

The three divine persons having a common and identical nature, act exteriorly in an inseparable manner, hence the manifestations or exterior actions of God belong to the three persons. However, following passages of Scripture, we ascribe certain special relations to the world to each of the three persons.

To the Father are attributed the works of omnipotence, and especially the creation. As the principle of all, it is natural that we should regard the Father especially as the source of all created things—the eternal Father. St. Paul ascribes mercy, especially to the first person, calling him "the Father of Mercies."[1]

To the Son are attributed the works of wisdom, and especially Redemption. St. John says, "all things were made through him."[2] The admirable order of the world having been disturbed by sin, was to be restored by Redemption. As the primitive order of the world is attributed especially to the Son, it must be the same with its restoration, for Redemption also is a work of supreme wisdom. Yet the Incarnation is not attributed to the Son in the same sense that creation is attributed to the Father. It is his own act; for it is the person of the Son, to the exclusion of the persons of the Father and the Holy Ghost, who united itself to human nature.

To the Holy Ghost are ascribed the works of love, and especially sanctification. Love is the fundamental act of the will, and the Holy Ghost is the reciprocal love of the Father and the Son. Love manifests itself by benefits, by acts of goodness;

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[1] 2 Cor. i. 3. [2] John i. 3.

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hence, the effects of God's goodness are attributed to the Holy Ghost. In the Creation were manifested omnipotence in drawing being out of nothing; wisdom in establishing the order of the world, and goodness in adding other benefits to the great one of existence. For this reason the life-giving act in creation is attributed to the Holy Ghost.

Besides the natural life, we owe to the Holy Ghost, according to the Scriptures, the more precious life of grace. "What is born of the flesh is flesh, and what is born of the spirit is spirit."[1] The Apostle ascribes to the action of the Holy Ghost the new and spiritual life which succeeded the death of sin: "And such some of you were; but you are sanctified, but you are justified in the name of our Lord Jesus Christ and the Spirit of our God."[2] Sanctification is especially ascribed to the Holy Ghost, because it is the principal effect of God's love for creatures.

The mystery of the Holy Trinity is above human reason. It is impossible for our feeble reason, which knows created beings only imperfectly, to comprehend a mystery like the Holy Trinity, which is infinitely above all that is created. The holy Scriptures themselves teach us, that but for revelation we should have no knowledge of this mystery. "No one knoweth the Son but the Father; neither doth any one know the Father but the Son, and he to whom it shall please the Son to reveal him."[3] Without the knowledge of the Father and the Son, that of the Holy Trinity is impossible. Therefore St. Hilary, speaking of this mystery, says: "The Church knows it; the Synagogue doth not understand it; philosophy doth not understand it." There are indeed in the Old Testament indications or allusions to the mystery of the Trinity; but the complete knowledge of this mystery was not granted to the synagogue, it was reserved to the Church.

We must admit, with St. Thomas Aquinas, that human reason, left to itself, can know God only as he is manifested by creation, and thus the acts being of the three divine persons in common, cannot lead to a knowledge of the three distinctly, but only to the unity.

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[1] John iii. 6. [2] 1 Cor. vi. 11. [3] Matt. xi. 27.

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Even since it has been revealed it is impossible to prove, by reason only, that there must be three persons in God. The Fourth Lateran Council calls the mystery "*incomprehensible and ineffable.*" "No creature," says Pope Hormisdas, "can ever fathom the mystery of the Trinity." St. Ambrose also says: "It is impossible to understand the generation of the Divine Word; sense refuses; the voice is silent."

Hence all the arguments from reason in favor of the Holy Trinity are rather to show that the revealed doctrine of the Trinity is not opposed to reason; for though the mystery is above reason it is not contrary to it. The doctrine of the Trinity of persons rests on the authority of God, and consequently cannot be in contradiction with any principle recognized by reason. There is no contradiction in saying that God is one in nature and three in person. There is nothing incompatible in the idea of God the Father. He says in Isaias, "Shall not I that make others to bring forth children, myself bring forth? saith the Lord. Shall I that give generation to others be barren? saith the Lord thy God."[1]

Reason gave some of the Holy Fathers comparisons to explain the Holy Trinity, or enable us to understand it. St. Augustine finds terms of comparison in the three faculties of the soul, will, memory, and understanding. These three faculties subsist in one and the same soul, in one and the same substance; and although the memory is distinct from the understanding and the will, it is still simply the soul acting through these three faculties. Yet the comparison fails, for the three faculties are not three distinct persons.

It is the same with other comparisons, such as that of a spring, a stream flowing from it, and water in a vessel drawn from it. It is all the same water, yet the three are distinct.

As nothing in creation can give an exact idea of the Holy Trinity, Christian art has always found it difficult to symbolize it. In the mediæval churches it was figured by the letters Y and T, a single letter formed of three branches, or by the trefoil

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[1] Isa. lxvi. 9.

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which St. Patrick is traditionally said to have employed in explaining the mystery. The equilateral triangle is less accurate because there is no central point, and this is supplied by the all-seeing eye, or the name of God.

The knowledge of the mystery of the Holy Trinity is of great importance to us. It should awaken and increase our faith, hope, and charity. It enables us to direct our gaze into the very depths of the Godhead; it shows God to our minds as incomprehensible, and so leads us to believe with humble submission what he has revealed. It reanimates our hope, because it gives us the assurance that we shall one day partake of the happiness of a thrice holy God. And as we learn by this mystery to know God as the infinitely perfect Being, we also begin to love him as the Sovereign Good. The intimate union of the three divine persons should be the type of our union, for our Lord prayed that his disciples might all be one, as he and the Father were one.[1]

If we consider the Holy Trinity in its relations with the world, the Father reminds us of the creation, the Son of Redemption, the Holy Ghost of our sanctification. Hence the constant chant of the Church, "Glory be to the Father, and to the Son, and to the Holy Ghost." Hence the selection of the first day of the week to honor the Father, beginning the work of creation, the Son rising from the tomb accomplishing our redemption, the Holy Ghost descending. We may even say, that without the knowledge of the Trinity, we would not know Christianity, for Christianity rests on the redemption wrought by the Son, the satisfaction offered to the Father, and the effusion of the Holy Ghost on the Church. Hence baptism is conferred in the name of the Holy Trinity. Justly then is this dogma called the fundamental one of Christianity, so that whoso denies or rejects it, therefore really denies and rejects Christianity.

We must therefore openly and freely confess this doctrine and make it an object of our devotion. The sign of the cross will thus become a grand and absorbing prayer. St. Francis Xavier

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[1] John xvii. 20, 21.

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was so imbued with this devotion, that on his apostolic journeys in the East, he constantly exclaimed, "O Holy Trinity!" The very heathen, touched with the fervor with which he uttered the words in Latin, repeated them in their trials and dangers, even without a full knowledge of their meaning. Once a vessel, on which the saint was, encountered a furious storm, and they all expected to perish; but when the saint uttered the words, "Great God, Father, Son, and Holy Ghost, have mercy on us!" the ocean suddenly became calm.

We should, like this great saint, make this great mystery a special devotion, especially on Sunday, and above all others, on Trinity Sunday and the portion of the year that follows till Advent; but in our daily devotions, at every sign of the cross, we should renew our faith in this mystery, our hope in the redemption purchased by the Son and offered to the Father, and conveyed to us by the Holy Ghost, and our love, which should unite us to the blessed Trinity as the Holy Ghost the love of the Father and the Son unites them indissolubly together.

"Taken with all its array of manifold devotions, the Church worships the Holy Trinity with such magnificently expansive freedom, and such large variety, that we can hardly, even in our imagination, embrace it in one view."

The Knowledge and Love of God.

"It is beyond the power of men or angels to give an adequate or appropriate title to the supreme excellence of God, which, in perfect unity, includes and excels all existing perfections possible and imaginable," says St. Francis de Sales, doctor of the Church. "We read in the Apocalypse that the Lord has a name 'which no man knoweth but himself.'"[1] He alone can perfectly comprehend his own infinite perfection and give it an appropriate name. On this account the ancients contended that there could be no real theologian but God, because no one else could understand the infinity of the divine perfection, or render it intelligible to others.

[1] Apoc. xix. 12.

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This sentiment corresponds with the answer given to the father of Samson, when he asked the angel to declare to him his name. This ambassador of heaven, who represented the Almighty, replied: "Why askest thou my name, which is wonderful?"[1] as if to say: "My name cannot be uttered by mortal tongue; be satisfied to admire and deem it a duty to respect it. I alone have the power to pronounce the name which expresses my excellence, because to me only is it given to comprehend its meaning."

Our understanding is too limited to comprehend the immensity of the divine excellence, which being in itself one simple perfection, nevertheless includes every species of perfection, without confusion or limitation, in a manner so eminent, and at the same time so simple that it baffles the penetration of the human mind. Therefore, in speaking of God we are obliged to have recourse to a multiplicity of titles, and sometimes to call him wise, then good, almighty, faithful, just, holy, infinite, immortal, invisible, etc.; these terms are correct, for God always possesses whatever perfections we attribute to him, and infinitely more; because he possesses them in so eminent, so excellent, and so simple a degree, that whatever beauty, goodness, and power exist in all kinds of perfections form in the Almighty only one perfection.

O God, abyss of all perfections! how wonderful art thou, to combine them all in one, and that in so perfect a manner as to be incomprehensible to any other than thyself. In speaking of the Almighty, says the sacred text: "We shall say much, and yet shall want words; but the sum of our words is, he is in all," and all in all things. "What shall we be able to do to glorify him? for the Almighty himself is above all his works. Glorify the Lord as much as ever you can, for he will yet far exceed, and his magnificence is wonderful. Blessing the Lord, exalt him as much as ever you can, for he is above all praise. When you exalt him put forth all your strength, and be not weary, for you can never go far enough."[2]

No, we shall never comprehend him, since, as St. John says: "God is greater than our heart."[3] But let us not be discouraged;

[1] Judges xiii. 18. [2] Ecclus. xliii. 29, 30, 32–4. [3] 1 John iii. 20.

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"let us praise him with all our powers; and when we shall have exhausted all our homage, let us acknowledge that he can never be sufficiently loved and praised. Let us call him by the most exalted titles we can conceive or pronounce, but let us at the same time confess that his name is above all names; that we cannot utter one worthy of his infinite greatness, and this will be the name most appropriate to his magnificence."[1]

Our earliest lesson on religion taught us that we were to know God, and inadequate as the knowledge may be that we can obtain of his infinite greatness and perfection, we can obtain sufficient and more than sufficient for the end in view, that is, to love God and serve God. Our knowledge must not be a sterile one; it must help us to an ardent love of God, for this is the first and greatest commandment: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind."[2]

"Though we cannot by our natural inclination alone attain to the love of God above all things, yet it is certain that the Almighty is easily moved to compassionate our miseries; that any one who faithfully cherishes this laudable inclination will receive from God the assistance necessary for enabling him to rise superior to the weakness of human nature, and that his fidelity to a first inspiration of grace will infallibly induce the paternal goodness of God to bestow a second; he will thus be gradually led to that love of preference to which our natural inclinations tend, but which we cannot attain of ourselves. God never refuses his divine assistance to those who prove their desire to advance in the path of perfect charity by the fervent discharge of their duties.

"Man has not preserved in vain his natural inclination to love God above all things; for in the first place, this inclination is the efficacious means which God employs to attract our hearts, and to take possession of their affections without offering them violence. It may be called an invisible chain, by which he captivates our hearts and draws them to himself. Secondly, with regard to man, this inclination serves to remind him of his origin,

[1] St. Francis de Sales, on the Love of God, book ii., ch. i.

[2] Matt. xxii. 37; Deut. vi. 5.

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and secretly whispers that he is the possession of the sovereign and infinite goodness."[1]

The love of man for God derives its origin, its progress, and its perfection, from the eternal love of God for man. This is the doctrine of the Catholic Church, which requires her children to acknowledge themselves indebted only to the mercy of their "Redeemer for their salvation, so that all honor and glory may be rendered to him on earth as well as in heaven."[2]

That the motives which should prompt us to love God may make a lively impression on our minds, and enkindle an ardent love in our hearts, we should first consider one in a general manner and then apply it to ourselves individually. For example, we may consider the infinite goodness of God, who has given his beloved Son for the redemption of mankind, and for each of us in particular; we may reflect on the love of his divine Son, which urged him to deliver himself to death for each one of us. Secondly, we should consider the benefits of God in their primitive and eternal origin, which will produce affections like these. How can we correspond, O my God, with the love thou hast testified for us before all ages? The design of creating, preserving, redeeming, and glorifying all men in general, and each in particular, has had no other commencement than thyself. I was once plunged in the abyss of original nothing; even now I am but a worm of the earth, unworthy that thou shouldst even look on me. Yet thou hast thought of me from all eternity, and resolved to exercise thy goodness toward me. Before the commencement of time thou hast foreseen and determined the moment of my birth; that of my spiritual regeneration by baptism; the benefits, inspirations, and spiritual helps destined for me; and the precise moment in which each was to be dispensed. O incomprehensible goodness!

We should in the third place consider the benefits of God in Jesus Christ, who is, after the divine goodness from which they originally proceed, the second source from which they derive their merit. The high-priest in the old law carried on his shoulders

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[1] St. Francis de Sales, on the Love of God, book i., chap. xviii.

[2] Ib. book ii., chap. vi.

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and heart the names of the children of Israel; that is, precious stones, on which were engraved the names of the chiefs of the twelve tribes. In this respect he was a figure of Jesus Christ, who, as our true High-Priest and first Pastor, placed us on his shoulders from the first moment of his conception, and likewise on his heart, by consenting to redeem us at the great price of a cruel and ignominious death on the cross.

Each of us was as present to the mind of our divine Redeemer at that moment as if he alone were to be redeemed. At the time of his sacred Passion, he offered his tears, his prayers, his blood, and his life, for all in general, and for each in particular. He thought of you, he suffered for you; his love for you prompted him to say to his eternal Father, "I take on myself the iniquities of this sinner in particular; I willingly endure the death he merits; strike me, O my Father, but spare him. Let me die, provided he live; let me expire on a cross, provided he be glorified in heaven!" O sacred Heart of Jesus! source of sovereign love, who can ever thank thee sufficiently, or render thee love for love?

This sovereign Friend of man merited and implored, by his prayers and sufferings, all the benefits we enjoy; his love, which surpasses that of the most tender mother, prepared for us the milk of divine consolations and heavenly inspirations, by which he designed, at a future period, to attract us to his service, and to conduct us to eternal life. If we desire that the benefits of God should inflame us with love for our sovereign Benefactor, we should consider them in the divine will, which has prepared them from eternity, and in the heart of our divine Saviour, who has merited them by his sufferings and death.

"O eternal love! my soul sighs for thee, and chooses thee for its eternal inheritance. O spirit of charity! enkindle in our hearts the ardors of thy love. To die to every other affection in order to live by the love of Jesus is the means of avoiding eternal death. Grant us the grace to live in thy love, and to adore thee eternally, O most admirable Jesus, the only object worthy of our affections."[1]

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[1] St. Francis de Sales, on the Love of God.

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CREATION—THE ANGELS—FREE WILL—SIN—HEAVEN—HELL.

God, in his omnipotence and wisdom, created angels, men, the visible world. "As creatures we are surrounded with creatures in the world. Above us and beneath us and around us there are creatures of manifold sorts, and of varying degrees of beauty. The earth beneath our feet and the vast sidereal spaces above us, are all teeming with created things. When we come to reflect upon them, we are almost bewildered with their number and diversity, on the earth, in the water, and in the air, visible and invisible, known to science or unknown. Then religion teaches us that we are lying on the mighty bosom of another world of spiritual creatures, the angels whom we do not see, and yet with whom we are in hourly relations of brotherhood and love. The realms of spirit encompass us."

God, in creating angels and men, endowed them with free will. This was a terrible power committed to the hands of a creature; its exercise leading either to the most inconceivable happiness or misery that surpasses all created intelligence.

"The angels looked at God in all the beauty of his loving dominion, and then they looked at self with its enticing liberty, and forthwith one whole multitude, a third of that vast empire, ten million times ten million spirits, a very universe of loveliness and gifts and graces, made their irremediable choice, and in the madness of their liberty, leaped into the stunning war of the fiery whirlpool, far away from the meek paternal majesty of God. The angels could not complain. They had had a marvelous abundance of love. The gifts of their nature were something beyond our power of imagining. They were so bright and vast and sure, as to be almost a security against their fall. They had been created in a state of grace, and doubtless of the most exquisite and resplendent grace." All this they forfeited by a single act of the will. They disobeyed God.

By this act a new and terrible element entered into the relations between God and his creatures—Sin. As their Creator and Sovereign Lord, God claimed the perfect obedience of the angels; though endowed with the highest gifts and graces, some refused

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to obey. This constituted the first sin. "Next to a practical knowledge of God, there is nothing which it more concerns us to know and to realize than the exceeding sinfulness of sin. The deeper that knowledge is, the higher will be the fabric of our holiness. Hence a true understanding of the overwhelming guilt and shame of sin is one of God's greatest gifts. It is by the height of God's perfections that we measure the depths of sin. Its opposition to his unspeakable holiness, the amount of its outrage against his glorious justice, and the intensity of his hatred of it, are manifested by his punishment of it, and by the infinity of the sacrifice which he has required to repair it in man."

The angels were the noblest and most gifted creatures that ever came from the hands of God. A single sin was enough to damn beyond all remission those spirits who committed it. A host of that creation of purest light refused to adore the Incarnate Word, and all the graces vanished, the gifts became but means of suffering.

Then began the reward of the good, the punishment of the wicked. God exercises his goodness and his justice. The angels who had shown their fidelity, who, tried and tested, used their free will to employ all their graces and gifts to honor and obey their Creator, were rewarded with heaven and its glories.

Heaven, and what is heaven? "Eye hath not seen, ear hath not heard, nor hath it entered into the mind of man to conceive what God has laid up for those who love him." To see, love, and enjoy God forever; the beauty ever ancient and ever new; the Creator of all that is lovely and delightful and attractive, of all that can please the heart and the mind; in himself, the source and fountain of all. Heaven is "to behold in living radiance, in the light of its own incomprehensibility, in the shapeliness of its own immensity, infinite light and infinite power, infinite wisdom with infinite sweetness, infinite joy and infinite glory, infinite majesty with infinite holiness, infinite riches with an infinite sea of being; to behold him not only containing all real and all imaginary and all possible goods, but containing them in the most eminent and unutterable manner, and not only so, but containing them in the unity of a most transcending and majestic

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simplicity." To behold the mystery of the Blessed Trinity, the sacred humanity of the Son, the immaculate Virgin Mother, the angels and the saints, to be bound up in the closest union with all that created nature has of purest and holiest, this is heaven.

The eternal felicity of heaven was granted to the faithful angels as a reward of their merit. It is always granted on this condition; if it were purely a gratuitous gift of God, it would not be complete. God so confirmed these blessed angels in good that they could not sin, nor consequently lose the happiness of heaven. They enjoy a perfect happiness which the Scriptures tell us will endure forever. If this felicity could cease it would not deserve its name; for the perspective of its short duration would constantly awaken in the heart doubt and fear.

To the blessed spirits in heaven there is no obscurity, no darkness, such as hangs about the Divinity to us now; but all is light and immense serenity, although they are not fully able to comprehend it. There is their eternal mansion, with a tranquil security that they shall never fail. There is the heaven of heavens, in comparison with which all creation is but dross. There is the fulfilling of all their desires; there the possession and fruition of all things that are desirable. There nothing will remain to be longed for, or sought for more; for all will firmly possess and exquisitely enjoy every good thing in God. There the whole occupation of the saints will be to contemplate the infinite beauty of God, to love his infinite goodness, to enjoy his infinite sweetness, to be filled to overflowing with the torrent of his pleasures, and to exult with an unspeakable delight in his infinite glory, and in all the goods which he and they possess. Hence come perpetual praise and benediction and thanksgiving; and thus all the blessed, arrived at the consummation of their desires, and knowing not what more to crave, rest in God as their last end.

To the rebellious angels was meted out their portion in hell. Hell, the word of terror; the living witness of the wrath and justice of God. "A fire is kindled in my wrath," says God, through his servant Moses, "and shall burn even to the lowest hell."[1]

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[1] Deut. xxxii. 22.

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"Which of you," says the prophet Isaias, "can dwell with devouring fire? Which of you shall dwell with everlasting burnings?"[1] And this "everlasting fire," our Lord himself tells us,[2] was "prepared for the devil and his angels." There those fallen spirits suffer not only pain, remorse, but the great sense of loss of the beatific vision, "who shall suffer eternal punishment in destruction from the face of the Lord and the glory of his power."[3]

This terrible state of punishment has been acknowledged in all ages and all nations. Some of the wicked try to blind themselves to the truth, but they only confirm it. The most savage nations believe in fallen spirits and the place of punishment, which the wicked of our own race must share.

The thought of heaven and hell should never be far from our minds; and we should, especially in view of the dangers that surround us, often ponder upon its fearful reality. "There is," says Faber, "an awful beauty about that kingdom of eternal chastisement; there is a shadow cast upon its fires, which we admire even while we tremble, the shadow of the gigantic proportions of a justice which is omnipotent; there is an austere grandeur about the equity of God's vindictive wrath, which makes us nestle closer to him in love, even while we shudder at the vision. But to us who live and strive, who have grace given us, and yet have the power of resisting it; who have room for penance, but are liable to relapse; who are right now, but can at any time go wrong; who can doubt that hell is a pure mercy, a thrilling admonition, a solemn passage in God's pathetic eloquence, pleading with us to save our souls and to go to him in heaven? There is no class of Christians to whom hell is not an assistance. The conversion of a sinner is never completed without the fear of hell. Otherwise the work cannot be depended on. It has a flaw in its origin, a seed of decay in its very root. It is unstable and insecure. It is short-lived and unpersevering, like the seed in our Saviour's parable, which fell upon a rock, sprang up for a season, and then withered away. Hell teaches us God when we are too gross to learn him otherwise. It lights up the

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[1] Isa. xxxiii. 14. [2] Matt. xxxvi. 41. [3] 2 Thess. i. 9.

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depths of sin's malignity, that we may look down and tremble, and grow wise. Its fires turn to water and quench the fiery darts of the tempter. They rage round us, so that we dare not rise up from prayer. They follow us, like the many-tongued pursuing flames of a burning prairie and drive us swiftly on, and out of breath, along the path of God's commandments. O hell! thou desolate creation of eternal justice! who ever thought of finding a friend in thee? Yet we cannot doubt but that hell has sent into heaven more than half as many souls as it contains itself."

"Let us then turn to hell. It is fearful to think upon the union of God's power, wisdom, and justice in producing this world of punishment; this wonderful, mysterious, and terrific part of creation, which is in its desolate mysteries as much beyond our conception as the joys of heaven are in their resplendency. Nevertheless, we will leave the great evil, the loss of God, out of view, and all the horrible details of the cruelties of physical torture. Bating all these things, what sort of a life will the life in hell be after the resurrection? It will be a life where every act is the most hateful and abominable wickedness. We shall understand sin better then, and be able more truly to fathom the abysses of its malice. Yet, every thought we think, every word we speak, every action we perform, we shall be committing sin, and committing it with a guilty shame and terror which will be insupportable. Even the sins of others will be excruciating tortures to us. If we were awakened at midnight, in our houses, and held by strong men in the lone darkness, while their accomplices were murdering, before our eyes, some one whom we loved most tenderly, how terrible, how desperate would the torture be! Our reason would be not unlikely to give way. The agonizing moan, the wild, inquiring eye, so glazily fixed upon us, the pale, contracted face of the sufferer, the fiend-like gestures of the murderers, and the staring red stain everywhere—these would haunt us all through life. Yet, I suppose the sight of the hideous wickedness of hell must be incomparably more horrible than this. Nevertheless, amid it all we have to live, as best we may, eternally drowned in shame and misery and hopelessness. It is a

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life—for I will speak of it in the present tense—in which all possible kinds of bodily agony are united in the highest degree. Think of the countless diseases to which men may be subjected. Some of them kill with sheer pain in a few moments. Every limb, every deeply-hidden nerve, every cell which life informs, has a cluster of torments belonging to itself. Think only of what the head, the teeth, the ears, the eyes can suffer! Then consider all the variety of wounds which may be inflicted upon our wincing flesh and our tingling bone, whether upon a field of battle or in surgical operations. Consider also the exquisite ingenuity of the tortures of medieval prisons, or of the inhuman contrivances from which the criminal law of all known countries has not been free till quite late in modern history. All these, always at the highest stretch, always up to the point of the intolerable and beyond it—such is the life in hell. Nay, it is not such; for, besides these, there will be an excess of new, undreamed-of tortures of our flesh, which has lost even the poor mercy of being able to lie down and die. This is, terrible; but to this you must add the mental agonies of hell. Envy, despair, spite, rage, gloom, sadness, vexation, wounded sensitiveness, weariness, loathing, oppression, grief, dejection, wildness, bitterness—all these are there, in all their kinds, and in unspeakable intensity. Think of a violent access of sorrow now; think of the rawness of lacerated feeling; think of a day's leaden load of dark oppression. Now, without pause, without alleviation, without even vicissitudes of suffering, here is a blank, huge, superincumbent eternity of these things, with undistracting multiplicity of wretchedness, far beyond the worst degrees they could ever reach on earth. But earth does not half exhaust the mind's power to suffer, either in degree or kind. The life in hell will disclose to us indescribable novelties of unhappiness. Our vast immortal spirits will become alive with misery and woe. New faculties of wretchedness will spring to life. We shall be forever discovering new worlds of intensest sorrow, of most intolerable anguish. But is this to be endured? It must be endured. We must lie there in disconsolate helplessness forever. Our minds have lost also their last poor mercy of being able to go mad. The life in hell is a life,

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also, from which there is a total absence of sympathy and love. This is an easy thing to say; but it is not easy to penetrate into its significance. The mind loses itself when it attempts to traverse an interminable desert eternity, where no flowers of love, nor even their similitude, can grow."[1]

The Material Universe—Man.

Besides the spiritual creation of the angels, God called forth from nothing the material world. The whole system of suns and planets seems so countless and so vast, that the earth we inhabit becomes, in the eyes of science, so small, so inconsiderable, such a nothing, that we should only wonder the more that any mere fragment of it could lure us from God. Science endeavors, but in vain, to grasp the whole stellar world, to trace the paths on which they move in celestial harmony; to study the nature of each, to fathom all the secrets of those bright orbs that are really all darkness to us. Our earth, directly open before us like a book, tells the story of its progressive formation, vegetation, animal life, in the same terms that God has revealed through his servant Moses, for the guidance of the Israelites, and to save them from the wild errors of idolatry. At first the earth was a shapeless mass; "and the earth was void and empty and darkness was upon the face of the deep; and the spirit of God moved over the waters";[2] gradually the waters separated, dry land appeared; "God also said: Let the waters that are under the heaven, be gathered together into one place; and let the dry land appear, and it was done; and God called the dry land, earth; and the gathering together of the waters, seas. And God saw that it was good";[3] this, at the command of God, was clothed with a beauteous vegetation. "And he said: Let the earth bring forth the green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon earth. And it was so done. And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit,

[1] Faber. [2] Genesis i. 2. [3] Ib. 8, 9, 10.

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having seed, each one according to its kind. And God saw that it was good."[1] The fossils show this department of nature in a gradual advance toward perfection, from the fern to the mighty monsters of the forest; then the waters at the command of God produced the fishes of the sea and winged creatures flying beneath the firmament of heaven. "God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good."[2] At first in that twilight of the earth, these creatures were of monstrous form, but they gradually gave place to the smaller but more perfect beings. Then the beasts of the field sprang forth at God's decree; from the tiny insect that dances like a mote in the sunbeam to the mighty elephant; creatures so varied yet so perfect, each so wonderfully adapted to its place in the harmonious order of creation, so marvelous in the adaptation of form, habit, in exterior covering, in interior structure, species differing from each other, yet with such predominant points of similarity, that we class them as genera; the weak with means of eluding the strong; all so balanced by the hand of God, that, living as many do on other creatures, reproduction is vast or limited as the destruction is greater or less, thus preserving the general harmony of the world. "And God said: Let the earth bring forth the living creature in its kind, and creeping things and beasts of the earth according to their kinds. And it was done. And God made the beasts of the earth according to their kinds, and cattle, and everything that creepeth on the earth after its kind. And God saw that it was good."[3]

Beautiful as the world was with its mineral riches, its crystalline forms—where alone the cold straight line is combined into creations of dazzling beauty—the vegetable world, and the animated creatures, all of which God pronounced good, it was not on these that the Almighty looked with the fullness of his love;

[1] Gen. i. 11, 12. [2] Ib. i. 20, 21. [3] Ib. i. 24, 25.

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they were created only for the use of beings whom his wisdom and love next called into existence; beings to resemble the angels in a spiritual soul, endowed with free will, but with a body drawn from the earth. God created man.

The Creation of Man—His Trial—The Fall of Man—Original Sin—Its Consequences.

The corporal world was formed, the earth was covered with plants, peopled with animals, and as such an abode prepared for the king of nature, when God created man at the end of the sixth day. "God formed man of the slime of the earth, and breathed into his face the breath of life, and man became a living soul."[1]

The first man received existence directly from God; the noble creature whom we call man owes his origin not to a gradual development, to a passage from one species, or an inferior state, to a more perfect species or state. God himself formed the body of man, and quickened it by a soul, as Moses expressly states. It would be absurd to attribute a faculty to nature of which she nowhere exhibits now the slightest trace. Are we to be told that she can no longer transform a fish or beast of any kind into a man, because her fecundity has diminished in the course of ages? But if she ever possessed such a fecundity we ought to see some trace in the newly discovered countries, where nature is in her virgin state; lands where plants and animals recall those found elsewhere only in the rocks. Yet such is the inconsistency of unbelievers, that while they refuse to believe revealed truth, they have to take refuge in the most enormous absurdities.

The Biblical account of the origin of the human race is to be understood in its proper and historical sense, as well as that of the Deluge, for example, for it is the statement of a fact. For the same reason the formation of Eve is to be considered as a real historical fact. By saying that Eve was formed from a rib, taken from the side of Adam, Moses did not merely wish to express the thought that man should love his wife, but he intended to say that God had really formed Eve from one of Adam's ribs, with

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[1] Gen. ii. 7.

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the view of reminding the latter of his obligation to love his wife, and of impressing on her the duty of submission.

The whole human race has a common origin; in other words, all men descend from Adam and Eve.

Moses relates first the successive formation and adornment of the earth; then he adds: "And there was not a man to till the earth. And the Lord God formed man of the slime of the earth. . . . And the Lord God said: It is not good for man to be alone."[1] Hence, before Adam and Eve there were no human beings on the face of the earth, and from them has sprung the whole human race; for Adam called the name of his wife Eve, because "she was the mother of all the living,"[2] and in fact the sacred writer proceeds to show us how Adam's descendants spread over the whole earth. The Scripture declares it elsewhere in terms as formal and precise: Wisdom "preserved him that was first formed by God, the father of the world, when he was created alone."[3] Adam is called "the father of the world," because he is the ancestor of the whole human race. This truth was preached too by St. Paul before the Areopagus of Athens. God "hath made of one all mankind to dwell upon the whole face of the earth."[4] The dogma of the unity of the human race is moreover intimately connected with that of original sin, which has extended to all men.

All the data furnished by historical, philological, or scientific studies, far from contradicting Revelation on this point, agree wonderfully with it. The most ancient traditions of the nations and their historians, more or less nearly agree with the narrative of Moses concerning the origin of the human race, so that we can always trace it as the original.

There is nothing more remarkable than the providential way in which God permits discoveries of real scientific facts or of ancient remains from time to time, in order to refute the arguments of unbelievers. The study of geology was at first used as a weapon against truth; but when the facts collected were thoroughly examined, they only made the truth brighter and clearer; the explorations in Egypt and the East were seized upon

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[1] Gen. ii. 5, 7, 18. [2] Gen. iii. 20. [3] Wisd. x. 1. [4] Acts xvii. 26.

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by the infidels of the commencement of this century to attack the record of Revelation; now they give constant and unvarying evidence in its favor.

The evidence of the world's structure written in the rocks; the records of the most ancient nations, traced dimly on their monuments buried for centuries beneath the soil, alike combine to attest the unity of the human race.

Man was created possessing a body and a soul. By the former he belongs to the material world; by the latter to the spiritual. He was made to the image and likeness of God, by the natural and supernatural gifts which the Creator has lavished upon him. By natural gifts we mean what belongs to a complete nature. Supernatural gifts are those gratuitously added by God to human nature. These gifts, because they do not necessarily belong to the soul, may be taken from it without affecting its peculiar rights and faculties.

Man is made to the image of God, in being endowed with intelligence or reason, and as such he received from God dominion over all created things not endowed with reason.

God, by his intelligence, knows himself perfectly; man, by his reason, knows God although imperfectly. Man exercises reason by his soul. The soul is a substance, something that subsists and endures, in which thoughts are formed and preserved or remembered. If it were a mere collection of thoughts and images there could be no lasting impression, no power of recalling. It is a simple substance and a spiritual substance; that is, it does not owe its existence to matter. Its range is not limited to the material world; it has the idea of eternity, of spirituality, of infinity; it conceives the existence of God, of a spirit infinitely perfect.

The soul rises above matter by the will as by the understanding; it loves virtue; it aspires to a purely spiritual felicity; it longs to be united to God. From all this we conclude that the soul possesses spiritual faculties, and as the stream indicates the nature of its source, that it is itself a spiritual substance.

Man is also created to the image of God, in that he is endowed with a free will. To exercise the empire which God has given

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to man on earth, man required a free will as well as reason. Free will, like reason, raises man above creatures which are limited to the impressions of the senses, and fits him to rule the earth.

The liberty of the will results essentially from the nature of the human soul. Our consciousness attests that the soul is free in most of its acts—that is to say, that it determines in regard to them by a power of choice which belongs to it. Who is not conscious that he speaks or is silent, walks or rests, thinks of one subject or another as he chooses? When we accomplish an act we feel perfectly that the motives impelling us to it impose no constraint, and that beside them, we need a determination of our own will.

Let us ask the men of all ages; they will answer with one voice that man is free. Laws, rewards, punishments, are all based on the freedom of the human will. Otherwise how could any man, who was not free in his resolutions and actions, be required to conform them to law? Or how could rewards or punishments be meted out to acts the accomplishment or omission of which was not free? Man is then free; that is to say, that for many of his acts he is constrained neither by an external force nor an interior necessity.

All revelation recognizes liberty in man; for the divine threats which it records aim only to divert man from evil which he can avoid, as the divine promises seek to lead him to good, which is in his power. "If it seem evil to you to serve the Lord," said Josue to the children of Israel in Sichem,[1] "you have your choice. Choose this day that which pleaseth you whom you would rather serve." He who can choose what pleases him and reject what seems evil in his eyes, is evidently free.

The third character which contributes to make the human soul an image of God is immortality. God is not only immortal, but eternal; without beginning and without end. By immortality, that is, the endless duration assured to him, man in one sense participates in God's eternity. We find a reason for our immortality in the very nature of the soul. What dies is subject to

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[1] Jos. xxiv. 15.

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decomposition or division. Now the soul is a spiritual being, a simple being; what is simple has no parts, cannot be divided, decomposed, is imperishable, and can be destroyed only by the divine power that called it into existence. The death or decomposition of the body is not attended with any such result in the soul. Not having the same nature as the body, the soul does not share its lot. As the end for which the soul was created subsists after the death of the body, it must naturally survive it. The first and principal end of the soul is to know and love God, not to animate a perishable body.

If we ask the sentiments, the irresistible desires of our soul, we shall learn that it sighs constantly after happiness; that it eagerly seeks whatever promises to gratify and satisfy it. It tastes in vain all earthly goods; these serve only to make it feel that it must not seek the satisfaction of its desires here below. Solomon had enjoyed all the pleasures of the mind and of the senses, and he judges them in these words, that escaped from his heart, "Vanity of vanities, and all is vanity!" But if the desires of the human heart were never to be satisfied, man would be more pitiable than the brute, which, limited to the material world, finds satisfaction for its appetites and instincts. God evidently could not imprint in the human soul a deceitful sentiment; it cries aloud, "There is an eternal life!" and the cry is true. God, who is infinitely good and just, could not condemn man to an undeserved punishment. But it would be a cruel torment to feel constantly yearnings and desires never to be satisfied.

The human soul must be immortal. This is required by the order established in the world by divine Providence. The goods of this world are common to the good and the wicked; and sinners who shrink from no means of acquiring them, often possess a larger share than the just, who fear to offend their conscience. If we can comprehend the designs of Providence, we must admit that after this world will come the time of just rewards and punishments.

God's wisdom requires him to excite men to the practice of virtue by the promise of rewards, and divert them from vice by

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the threat of punishment. This result would not be attained if the vicious were constantly happy and the virtuous man a prey to misfortune. Man desires happiness. If he cannot hope for it in another life, in return for the sacrifices which the practice of virtue costs him, he will seek it in the enjoyments which vice offers. Is the beauty of virtue enough in itself to make men enjoy and practice it? Evidently not; it would outweigh vice in the eyes of but few. How many even are alarmed and repelled by the very purity and beauty of virtue!

The voice of all nations, too, proclaims the immortality of the soul. The friends severed by death hope to meet again in another life. The sacrifices for the dead and other ceremonies found among the most savage nations, attest their belief in a future life. A sentiment so entwined in the very fibers of the heart, enshrined in the traditions of all nations, cannot but be founded on the truth.

The soul gives life and movement to the body. The body acts on the soul by impressions, and becomes the occasion of ideas and knowledge, and also of sentiment. The soul acts on the body by the will, and makes it take part in the acts of the soul. The soul then is responsible for the actions of the body, and acquires merit or demerit, as they are good or bad.

Let us now proceed to the supernatural gifts. By these, and especially by sanctifying grace, man becomes the supernatural image of God. All these gifts are comprised in the term *original justice.* Although sanctifying grace, properly speaking, confers on man this supernatural resemblance with God, the other gifts of the same kind contribute to elevate and heighten this resemblance.

The first man was established in the state of sanctifying grace. The author of the book of Ecclesiastes says, "God made man right,"[1] and he speaks of supernatural rectitude or justice, because the term he employs is often applied to the saints, especially by the psalmist. St. Paul teaches it expressly: "Be renewed in the spirit of your mind and put on the new man, who according

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[1] Eccles. vii. 30.

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to God is created in justice and holiness of truth."[1] The apostle here clearly indicates the primitive state of Adam, as a renewal is a return to an original condition.

Jesus Christ is the Redeemer of the human race; by him we recover what we lost in Adam; by him we attain supernatural justice, sanctifying grace, therefore Adam lost it. By this sanctity and justice man was raised to a supernatural state; he became also, by virtue of a new creation, a *child of God* by a new title. "Whosoever are led by the Spirit of God, they are the sons of God."[2] He who is in possession of sanctifying grace possesses also the Holy Ghost, and is consequently a child of God.

As a child of God man obtains the right to the *kingdom of heaven:* "If sons, heirs also, heirs indeed of God, and joint heirs with Christ."[3] The son is entitled to his father's inheritance. Man was thus raised to a state to which his nature could not aspire, which it could not even suspect. Grace was the crown of human nature, but was no more a part of him than the crown worn by a child is a part of his being. It filled the soul with the fire of divine love, but left it in its original state on withdrawing, just as fire pervades a red-hot bar of iron, but can leave it to become cold and black as before.

These gifts of grace accorded to man were supernatural gifts; for we call supernatural what surpasses the powers of man, and imparts to him a perfection not belonging to him by his nature. Such is sanctifying grace. It cannot be acquired by man's natural faculties or powers; it is a prerogative to which human nature has no right. It is granted to us by virtue of a second creation or birth, a spiritual birth according to God. "Behold what manner of charity the Father hath bestowed upon us, that we should be called and should be the sons of God. We are now the sons of God, and it hath not yet appeared what we shall be. We know that when he shall appear, we shall be like to him, because we shall see him as he is."[4] It is by sanctifying grace that "we receive the adoption of sons."[5]

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[1] Eph. iv. 24. [2] Rom. viii. 14. [3] Rom. viii. 17. [4] 1 John iii. 1, 2. [5] Gal. iv. 5.

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It is the same in regard to our *supernatural destiny*—heaven or the intuitive vision of God. Our nature has no inherent right to claim it. Can the son of a peasant claim to be adopted by a king, and raised to the throne? Can he claim an education befitting none but a prince? Man's destiny in regard to supernatural felicity, which consists in the intuitive vision of God, is like an adoption with a view to the royal succession. And the sanctifying grace allotted to man bears an analogy to the princely education bestowed on the adoptive heir to the throne.

God adorned the minds of Adam and Eve with great and even supernatural knowledge. "He gave them counsel, and a tongue, and eyes, and ears, a heart to devise, and he filled them with the knowledge of understanding. He created in them the science of the Spirit; he filled their heart with wisdom, and showed them both good and evil."[1] Adam showed extensive and varied knowledge, when he gave each of the animals, as God caused it to pass before him, a name suited to its nature. The philosopher Pythagoras regarded as the wisest of men the one who invented the names of things. If this knowledge which Adam displayed was natural to him, or could have been acquired by the faculties proper to human nature, it was nevertheless supernatural in the mode of its acquisition, since it was imparted directly by God to Adam.

There is no doubt that Adam possessed other supernatural knowledge. The words which, according to the Council of Trent, he uttered by divine inspiration, and which unfold the exalted aim and signification of marriage,[2] are a proof of this.

Moreover, as man received primitively a supernatural destiny, he must have known it in order to attain it; and hence supernatural knowledge was a consequence of his destiny, or the last end assigned to him.

God gave the first man the *empire over his senses*. Man in this happy state experienced no irregular inclinations; the flesh did not war against the spirit. "Such was the order established in him by original justice," says St. Augustine, "that the flesh was submissive to the soul, as the soul was to God."[3]

[1] Ecclus. xvii. 5, 6. [2] Gen. ii. 23, 24. [3] De pecc. mer. et remiss., lib. ii., c. xxi.

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This empire of man over his senses, this exemption from evil concupiscence, was an extraordinary and supernatural gift. Man is composed of two absolutely different elements, one spiritual, the other material, and consequently has in his nature the germ of opposite inclinations. While his soul aspires to spiritual goods, the senses incline him to earth, to matter, and often paralyze the tendencies of the spirit. Man possesses a twofold faculty of knowing, or the faculty of perception, and also a twofold sensible faculty, spiritual and physical. When the inferior faculty of knowing, physical perception, presents an object to him which flatters the senses, this object at once acts on the corresponding sensible faculty; and, without awaiting the order of reason or the will, sensibility often anticipates them, and once excited resists them. It would doubtless be very happy for us to possess so perfect an empire over our senses that they could never revolt. But nothing in our nature gives us a right to this, and if God deprives us of it, he does us no wrong; it is not for us to establish the measure by which God grants his gifts. "If man had appeared on the earth in ignorance and misery, he would have no right to blame God, but only to praise him," says St. Augustine.

Since original sin, the revolt of the senses against the spirit, is a penalty because it is the consequence of the loss of original justice, it would be only a natural effect of the union of soul and body, if man had not been first raised to a supernatural state.

The body of man, composed of different elements, is naturally subject to dissolution, and consequently to death; but God vouchsafed to renew the vital powers of our first parents and preserve their life from all danger, in case they had persevered in their primitive innocence, and thus death was not to strike them. The holy Scriptures clearly ascribe immortality to the body of the first man. "By sin death entered into the world."[1] "The body indeed is dead because of sin."[2] "God did not make death."[3] "God created man incorruptible, and to the image of his own likeness he made him, but by the envy of the devil death came into the world."[4] The threat pronounced by God when he

[1] Rom. v. 12. [2] Rom. viii. 10. [3] Wisd. i. 13. [4] Wisd. ii. 23, 24.

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forbade Adam to eat the fruit of the tree of the knowledge of good and evil, saying, "In what day soever thou shalt eat thereof, thou shalt die the death,"[1] does not apply only to the spiritual death of the soul, but also to corporal death, as is evident from the words in which God announces the fulfillment of that threat.[2] The Council of Trent pronounces an anathema against whosoever denies that the first man incurred by his disobedience the death with which God had threatened him.

Adam was therefore destined to exchange an earthly happiness for a perfect and eternal felicity without passing through death.

Exhaustion, sickness, physical sufferings, are, like death, a natural effect of the composition and state of our body. Now our first parents were at the outset exempt from these corporal miseries. Before they sinned they dwelt in a paradise of delight, and it is not till after their disobedience that they are represented in Scripture[3] as exchanging a tranquil happiness for sufferings and miseries, internal and external. "Man," says St. Augustine, "lived in Paradise as he pleased, so long as he observed the commandments of God. He suffered neither hunger nor thirst; he had at will meat and drink; the tree of life preserved his body from the weakening of age. He had naught to fear from internal disease or outward blows and wounds. He enjoyed perfect bodily health, and perfect tranquillity of soul. He experienced no fatigue, nor any involuntary need of sleep."[4] He adds, that the state of immortality and natural happiness enjoyed by the first man was the effect of God's grace. Hence, corporal death and physical infirmities are to be considered as a punishment only because they were the result of sin.

The first man had received sanctifying grace, and the other supernatural gifts, not only for himself, but also for his descendants. All creation, and consequently the human race, ought to persevere and progress in the state of primitive perfection. This results from the very terms of the blessing pronounced by God on all living beings, and especially on man. "Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that

[1] Gen. ii. 17. [2] Gen. iii. 19. [3] Gen. iii. [4] De Civitate Dei, lib. xiv., chap. xxvi.

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move upon the earth."[1] God thus promised all future generations the same empire over the earth that he gave to Adam. Therefore, original justice, as the principal condition of this empire, was also to pass to the descendants of the first man. According to the Council of Trent,[2] Adam, from the moment of his sin, lost, not only for himself, but also for us, the sanctity and justice which he had received from God; it follows, therefore, that he received them for us as well as for himself.

This disposition, by virtue whereof God has decreed to transmit, from the first man to all his descendants, not only the natural, but also the supernatural gifts, is perfectly conformable to wisdom. God realizes unity in all his works, so that creation, notwithstanding the diversity which it presents, is the expression of the Creator's unity. In the firmament the sun is a sole center for the planets, which revolve around it. So in the order of grace: "One faith, one baptism, one shepherd, one flock." Therefore, the human race, having Adam as its head, not only under the natural, but also under the supernatural regard, is restored to unity under both points of view.

To realize the designs of his mercy, God is also wont to employ human creatures as instruments in order to unite men more closely by the bonds of charity, and to confer on some a kind of divine dignity by a participation in the action of his providence. For this reason the life of grace, which bears some analogy to natural life, was to be transmitted by a single man to all others; in like manner, it occurs that virtuous parents transmit an inheritance of happiness to a series of generations.

It by no means follows that sanctifying grace would be, or become, an integral part of human nature. It is not by any power of their own that parents would have transmitted it to their children; it would have been given directly to each of them by God, just as the soul is created immediately by God, and by him united to the body.[3]

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[1] Gen. i. 28. [2] Session v., Decree on Original Sin, 2.
[3] St. Thomas 1, q. 100, a. 1.

The Trial of Man's Obedience.

The preservation of the supernatural gifts, bestowed upon our first parents, was to depend on their fidelity in observing the commandment which God had given them. This was his prohibition to eat the fruit of a certain tree. "But of the tree of the knowledge of good and evil thou shalt not eat: for in what day soever thou shalt eat of it thou shalt die the death."[1] The loss of immortality is specially announced in the divine threat as the penalty which most forcibly strikes the senses, and makes the loss of the other prerogatives more conspicuous.

It was just that Adam should be subjected to a test. Every being should tend to its end in a manner adapted to its nature. Now liberty is one of the characters of human nature. It was proper then that man, as well as the angels, should freely attain his destiny. It will not be pretended that God was bound to prevent all abuse of this liberty. Moreover, as St. Thomas remarks, man could in his state of innocence be as well protected by the good angels as tempted by the evil spirits; therefore divine Providence, which refuses no creature what is necessary or suitable to it, could without injustice permit the devil to tempt Adam.

Adam was subjected to a trial, not only as an individual, but at the same time as father and head of the whole human race; he staked therefore for his descendants, as well as for himself, the preservation of the prerogatives, which were a pure gift of God, and which God could subject to any conditions he pleased. Who would condemn a prince for making great privileges, accorded by him to a subject and his descendants, depend on easily fulfilled conditions?

Moreover, if our first parents had preserved these supernatural gifts, their descendants would not have been from birth so confirmed in good that they would have been unable to sin; they would have resembled their authors in the possibility of sinning as in all else.

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[1] Gen. ii. 17.

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In his designs, full of wisdom, God subjected our first parents to this test. He wished first to remind them of the liberty with which they were endowed, and by virtue of which they were like to their Creator and lords of creation. Moreover, he impressed upon them that they depended on him as his creatures. Finally and especially, he afforded them an occasion of meriting supernatural happiness by their obedience and fidelity. Although Adam possessed, by means of sanctifying grace, a right to eternal happiness, as a gratuitous gift or heritage, he was nevertheless to acquire it as a recompense and a crown of justice, by preserving freely and voluntarily the grace which he had gratuitously received. God wished to become Adam's debtor. What could be more grand for man than such a destiny? For a felicity acquired or merited, so far as it is appropriate to a free nature, is incomparably preferable to a happiness gratuitously bestowed. The reward thus granted to man glorified God more, since it displayed not only his goodness, but his wisdom and justice.

The nature as well as the motive of the command which God gave Adam in order to try him was perfectly appropriate to the character of man, and to the circumstances in which he was placed. It was one simple commandment; man was not burdened with a multitude of precepts which he was to observe. It was a commandment having reference to an exterior object; man endowed with physical senses could easily comprehend it. It was a very easy commandment, imposed upon man still in a state of innocence.

The Sin and Fall of Man.

Adam and Eve did not remain faithful to God in the trial to which he subjected them. At the instigation of the devil, who had assumed the form of a serpent, Eve ate of the fruit of the tree of the knowledge of good and evil; then she gave it to Adam, who also ate of it. This temptation and fall is a real event, not a mere allegory, and must be so believed. Moses, inspired by God, relates it in the same terms as he does the other facts given in Genesis, such as the creation of the world, the Deluge, and other historical facts.

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The traditions of all nations attest the fall of man by transgressing a divine commandment.

Man was tried as the angels had been, and he fell. "If we examine the falls, both of angels and men," says Faber, "we shall see that what lay at the root of them was a forgetfulness that they were creatures, or a perverse determination to be something else. Whether the angels contemplated their own beauty, and rested with an unhallowed complacency on themselves as their end, or whether they would not bow to the divine counsel of the Incarnation, and the exaltation of Christ's human nature above their own, in both cases they forgot themselves as creatures, and demanded what it was not becoming in a creature to demand. You shall be as gods, was the very motive which the tempter urged in order to push man to his ruin. Man insisted on sharing something which it had pleased God for the time to reserve to himself. The knowledge of God was the object of Adam's envy; and so unsuitable was it for him as a creature, that, when he got it, it ceased to be science and turned into guilty shame. In both cases it was not merely that the angels and man refused to obey their Creator; they wanted themselves to be more than creatures. They would not acquiesce in their created position."

In transgressing God's prohibition Adam and Eve committed a grievous and manifold sin. They sinned, first, by pride. "Pride is the beginning of all sin."[1] "From pride all perdition took its beginning."[2] St. Thomas remarks, that the senses were in the state of innocence in perfect subjection to reason, hence they could not lead men to an irregular desire, the satisfaction of which would have alienated them from God. Reason alone could be the first to experience an excessive and unlawful tendency for some spiritual good, and consequently revolt in pride against God. This pride consisted in man in wishing to know or determine, by his own faculties and forces, what should be good for him, and also to acquire, independently and without the order established by God, the divine felicity and resemblance which are to be its principle; for we cannot suppose that man, considering

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[1] Ecclus. x. 15.

[2] Tobias iv. 14.

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the perfection of his intellect in the primeval state, ever pretended to become the equal of God. Second, by infidelity, unbelief, or incredulity, raising doubts as to the reality of the chastisements wherewith God had threatened them, and by putting faith in the tempter, rather than in God himself. Third, by disobedience, despising God's right to command them. Their disobedience was the more culpable, as God's prohibition against their eating the fruit of a tree was easy to observe, because they reveled in an abundance of desirable gifts; that no unreflecting or disorderly inclination, but the sole free choice of their will could determine them to transgress the commandment of God; finally, that not only the greatness of the benefits received from God, but also the rigorous chastisements which were threatened in case of infidelity, should have been more than sufficient to divert them from an act of disobedience. "Who can explain," says St. Augustine, "the malice of those who violated in so easy a matter so grave a precept imposed under such terrible penalties?"[1]

Eve sinned moreover by curiosity and by a desire to eat the forbidden fruit.

It is easy to recognize several culpable features in the sin of our first parents. Gross weakness, since it was very easy to observe God's prohibition; ingratitude, because God had lavished his benefits on them; imprudence, for Eve exposed herself to temptation by approaching the tree whose fruit she was forbidden to touch, and by listening to the perfidious suggestions of the serpent, as Adam exposed himself by listening with pleasure to the statements and persuasions of his wife; blindness, for they believed the words of the devil rather than the words of God, and turned a deaf ear to the menaces of the Almighty. Confiding in Satan they foolishly believed that they would not die, but would become like gods. Contempt of God, for they set at naught both his authority, by virtue whereof he had the right to impose the prohibition, and his justice, which had threatened punishment so distinctly and so terribly. Let us now consider the punishment entailed by this sin of our first parents.

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[1] De Civitate Dei, l. xiv., c. 12.

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As a consequence of their sin, Adam and Eve lost the supernatural gifts which they had received. Thus they were deprived of sanctifying grace. By virtue of their likeness to God, they enjoyed the friendship of their Creator. This friendship they lost immediately on committing their sin, as is proved by the trouble and fear which filled their souls, and the anger which God manifested toward them. The sanctifying grace, which had rendered them like to God, and had secured his friendship, was taken from them.

Moreover, justice and sanctity are inseparable from the accomplishment of our duties to God, and are lost immediately upon any grievous transgression. Now the disobedience of our first parents constituted a transgression of this nature; consequently it must have deprived them of their primitive justice and sanctity, as well as of their likeness to God.

The Council of Trent pronounces an anathema against those who deny that the first man by transgressing God's commandment in Paradise lost at once the sanctity and justice wherein he had been constituted.[1]

Adam and Eve lost, at least in a great measure, the supernatural knowledge with which God had adorned and perfected their minds. Their idea of hiding from the face of God, who is present everywhere, and their excuses before the Lord, who knows all things, sufficiently attest how greatly their reason had become troubled and obscured.

We do not say that they lost all supernatural knowledge. God having resolved to save them had certainly left them the knowledge of their last end, inasmuch as this knowledge was necessary for them to win back the right to heaven.

They lost the empire of reason over the will, and of the will over the senses. As soon as their mind refused the lawful obedience to God, their senses revolted against reason; they felt and knew their nakedness.[2] "They knew it by their fault," says St. Bonaventure; "therefore they were ashamed and covered their bodies."[3]

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[1] Sess. v., c. 1, Waterworth, p. 22.

[2] They perceived themselves to be naked. Gen. iii. 7.

[3] Breviloq. p. 3, c. iv.

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Thus they were deeply injured in their souls. Their mind was darkened, and was hampered in its natural operations; their will was weakened and inclined to evil. Concupiscence was aroused; the passions escaped from the control of the will. Now the passions constantly trouble the mind, by leading it to regard as true what flatters it, and thus they beget error. "The entire Adam," says the Council of Trent, "through that offence of prevarication, was changed in body and soul for the worse."[1]

We must understand in its theological sense this proposition: "By sin man lost the supernatural gifts, and was injured in his natural faculties." It signifies not that man precisely lost any of his natural faculties, but that these faculties are not seconded in their proper natural operations by the supernatural succors which he had before his sin; in this sense it may be said that human nature was injured. This state of imperfection is called a wound, a lesion, because it is caused by a fault, and is consequently a penalty or chastisement. St. Thomas says: "By the operation of original justice, reason had a perfect sway over the inferior faculties of the soul, and was itself perfected by God, to whom it was submissive. The sin of the first man deprived us of this original justice; therefore all the faculties or powers of the soul remained in some sort deprived of this disposition, which was proper to them, and which led them naturally to the practice of virtue: this privation is called a lesion of nature."

Human liberty though weakened by original sin has not been destroyed. The Church, through the Council of Trent, condemning the errors of the innovators of the sixteenth century, pronounces an anathema against those who pretend that man's free will was lost or destroyed by Adam's sin.[2] The Church has thus not only defended the faith, but upheld the dignity of man.

Our first parents lost the privilege of corporal immortality and exemption from suffering and physical evils. After Adam's disobedience God pronounced this judgment: "In the sweat of thy face shalt thou eat bread, till thou return to the earth out of which thou wast taken; for dust thou art and into dust shalt

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[1] Sess. v., c. 1.

[2] Sess. vi., can. 5.

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thou return."[1] Eve was subjected to the authority of man and to the pains of child-bearing. All nature, which had been created for them and placed at their disposal, was struck on account of their disobedience, and rose in rebellion against them. It was announced to them that the earth should produce only thorns and thistles. They were driven out of the earthly paradise, and forever dispossessed of the state of natural happiness in which they had hitherto lived.

Adam and Eve incurred eternal damnation under a double relation. First, having lost sanctifying grace, they were excluded from supernatural happiness. This exclusion being in their case a consequence of sin, must be considered as a real damnation. Then having been guilty of a grievous disobedience, they had incurred positive chastisements, for every grievous fault merits eternal punishment.

If man was not irrevocably damned immediately after his sin, as the fallen angels were, he owes it to the mercy of God. It is probable that the Almighty showed himself merciful to man, because the latter had not been as guilty as the devil. In fact, the angel was a creature superior in intelligence to man, consequently he understood his fault better, and was more ungrateful and more guilty. Moreover, all the circumstances of the sin of the fallen angel are comprised in pride, the most grievous of sins, while man's attention was divided and consequently less, being directed to an exterior object—the forbidden fruit. Moreover, the rebel angel had not been incited to sin by any exterior temptation, while Eve may have been in a manner confused on hearing the serpent speak, in itself a supernatural act; and Adam may have been shaken by his wife's words, when she called his attention to the fact that she was not dead, although she had eaten the forbidden fruit. Let us add also that, according to the remark of St. Thomas,[2] the rebel angels were incapable of repentance, because it is in the nature of mere spirits to adhere to a determination once taken; while man, by reason of his twofold nature, corporal and spiritual, is changeable and various,

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[1] Gen. iii. 19.

[2] Sum. i., q. 64, a. 2.

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so that after having sinned he remained capable of repenting and doing penance.

Transmission of Adam's or Original Sin.

Had our first parents remained faithful to God, they would have transmitted to their descendants the supernatural gifts which they had received; the loss of these gifts was not only a personal loss: it extended to their posterity, so that they drew the greatest misfortunes on the human race.

The design which God had entertained of making us participate through Adam in original justice and sanctity merits all our gratitude; but the misfortune which has deprived us of this gift through Adam's fault diminishes in naught the greatness of the benefit intended for us, and we have no right to complain; we find ourselves in this respect in the same position as the children of a vassal, to whom his prince had promised honors and fortune for himself and his descendants, in return for his fidelity, and who was subsequently deprived of them for his crimes.

Original Sin—Its Existence.

Adam's sin was transmitted with its consequences to the human race, so that men are born guilty. The Council of Trent thus expresses this truth: "If any one asserts that the prevarication of Adam injured himself alone and not his posterity, and that the holiness and justice received of God, which he lost, he lost for himself alone and not for us also, or that he, being defiled by the sin of disobedience, has only transfused death and pains of the body into the whole human race, but not sin also, which is the death of the soul, let him be anathema; whereas he contradicts the apostle who says: 'By one man sin entered into the world, and by sin death, and so sin passed upon all men, in whom all have sinned.'"[1]

This doctrine is founded on holy Scripture: "Behold I was conceived in iniquity, and in sins did my mother conceive me," exclaimed David.[2] All interpreters, whether Jewish or Christian,

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[1] Sess. v., can. 2; Rom. v. 12.

[2] Ps. l. 7.

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understand this passage as referring to original sin, and not to any actual sins committed by the parents of David. We cannot even suppose that David wished to attribute the weakness or infirmity of which he complained to the personal sins of his parents as the cause, for they had been just, or to hold them up before the world as the victims of uncontrollable passions. Moreover, under the name of iniquity and sin, with which he says he was visited from the very first moment of his existence, we are not to understand merely concupiscence, but a real fault, for the word sin is taken in this sense throughout the psalm.

St. Paul expresses himself thus: "Wherefore as by one man sin entered into this world, and by sin death, and so death passed upon all men, in whom all have sinned. Therefore, as by the offence of one unto all men to condemnation, so also by the justice of one unto all men to justification of life. For as by the disobedience of one man many were made sinners, so also by the obedience of one many shall be made just."[1] Hence we conclude that:

1. Death entered into the world by the sin of Adam, and all men are subject to death because they have sinned in Adam. But infants also are subject to death, then they equally sinned in Adam. Now they have not sinned personally by imitating Adam's disobedience, consequently Adam's sin became their sin.

2. Justification through Jesus Christ is applied to all those to whom the condemnation through Adam extended. Now infants also are justified through Jesus Christ, then infants have in a like manner incurred condemnation through Adam. But there is no condemnation without sin; consequently infants are really culpable on account of Adam's sin.

3. The justice conferred on men through Jesus Christ is opposed to the sin which has been communicated to them by Adam. Now this justice is an interior justice, residing in our soul, and belongs to us properly; then the sin which Adam has transmitted to us is an iniquity, an interior fault, inherent in our soul, a fault which is ours. This fault is distinct from the liability to corporal

[1] Rom. v. 12, 18, 19.

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miseries and death, for all that is not opposed to the justice conferred by Christ, inasmuch as the just themselves have been afflicted with miseries and death.

The apostle says also: "We were by nature children of wrath."[1] Can a child be the object of the divine wrath, if it is not sullied by sin, and can it be guilty, unless by inheriting another's sin?

All tradition testifies in favor of this doctrine to such a point, that St. Augustine could say to a Pelagian, "I have not invented original sin, which has always been the object of Catholic faith; but thou who deniest it, thou art incontestably an innovator and a heretic."[2] In fact, we find the doctrine of original sin clearly expressed in the works of the most ancient Fathers and ecclesiastical writers, such as Justin Martyr, St. Irenæus, St. Cyprian, Tertullian. All the innovators who separated from the Church before Pelagius, retained the dogma of original sin, and consequently must have found it in the Church. Scarcely had Pelagius begun to deny it, when he was attacked on all sides; twenty-four provincial councils were held on this matter in the space of nineteen years, from 412 to 431. Pelagius himself was so convinced at the outset of the opposition that his new doctrine would meet with among the faithful, that he did not venture to declare it openly at first, and even was in fear of being stoned by the people.

The practice of the Church presupposes faith in the existence of original sin. The Church administers the sacrament of baptism to all, even infants, for the remission of sin, as it is declared in the Creed of Constantinople, and is evident from the ceremonies of baptism and from various passages of Scripture.[3] Baptism opens heaven to infants; it follows that they also have contracted sin, inasmuch as it is sin that excludes from heaven.

Nature of Original Sin.

Original sin is a real sin, for according to the gospel, it prevents man from reaching his last end, and it is effaced by baptism.[4]

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[1] Ephes. ii. 3.

[2] De Nupt. et concup., lib. ii., c. 12.

[3] Rom. vi. 4; Eph. v. 26.

[4] John iii. 5.

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Now it is sin alone that closes heaven against us, and baptism, according to the Creeds, was instituted for the remission of sin. Consequently original sin implies what really constitutes a sin. According to the Council of Trent original sin is the death of the soul, and baptism remits the fault, and all that is, properly speaking, sin.[1] All these terms indicate a sin in the proper meaning of the word.

To explain the nature of original sin, we must distinguish two meanings of the word *sin*.[2] The word means first, the free transgression of a commandment, which is an act; next, the effect of this transgression on the soul, that is to say, a state of the soul. It is in this last sense that theologians say of a man: He has sin on his conscience, he is a sinner, he died in a state of sin. The effect of an act may be considered, under a certain aspect, as being identical with that act; and if the act is guilty, its effect can be called sin in the proper sense of the word. For example, the heat communicated by the fire to a body, on becoming a state in that body, does not differ from what it was in the fire; so separation from God as a state is the effect and continuation of the separation from God by sin as an act. Hence, he who turns away and withdraws from the sun remains in darkness till he replaces himself in the rays of that luminary. Separation from God, who is the last end of man, has become the state of the whole human race through Adam's fault. Man is born in this alienation from God, inasmuch as at his birth he is deprived of sanctifying grace, which alone unites him to God. However, by this alienation from God must not be understood a real hatred, since the sinner, who is alienated from God by the loss of sanctifying grace, does not, on that account, hate him constantly. If in the case of man, the privation of sanctifying grace had resulted not from a fault, but from a design determined upon by God to create man without that grace, it would be regarded simply as the lacking of the highest perfection, but not as a stain, and as an object of horror in the eyes of God. It derives this odious character exclusively from its connection with the guilty conduct

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[1] Sess. v., can. 2, 3, 5. [2] Compare Bellarmine, De amiss. gratiæ. lib. v., chap. 17.

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of Adam, who caused the loss of a gift which God had intended for the whole human race, subject to the condition that our first parents should remain faithful. Thus, according to St. Anselm, St. Thomas, Bellarmine, and also the most ancient Fathers of the Church, original sin consists essentially in the privation of original justice, that is to say, of sanctifying grace, or in the alienation from God. Alienation from God and loss of sanctifying grace are one and the same thing, because, on the one hand, the possession of sanctifying grace constitutes a union with God, and on the other, alienation from God must be considered as a spot abhorrent to God. All the sentimental objections which, for example, say that an infant has done no evil, are dispelled, when we conceive original sin as the privation of original justice, which was a pure gift of God.

Original sin thus understood, contains all that constitutes a real sin, namely, privation of justice or alienation from God, resulting from a fault committed. In this sense, original sin is really a fault for every man, because this privation of justice and sanctity, or this alienation from God has been the act of the will of him who was the father of the human race, as St. Thomas says. The same doctor compares the sin of Adam, as head of the human race, with the relation which exists in men between the soul which sins and the members. That a man should sin by one of his members, say his hand, it is not necessary that the will to commit the evil should exist in that very member; it is sufficient that it is found in what constitutes the principal part of man, the soul. Just as the sin of the soul is communicated to the members of the body, concludes the holy doctor, even so, the sin of Adam, who was the head of the human race, has extended to all men, as being his members.

According to this, original sin does not consist in the concupiscence. The innovators of the sixteenth century pretended that concupiscence was a sin in the heathen, while it was not imputed to Christians. This doctrine is in direct opposition to holy Scripture, which declares that concupiscence is not destroyed by baptism, and that it remains in the most holy of men;[1]

[1] Romans vii. 23.

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that baptism produces in us a renewal of life, which is compared to our Saviour's resurrection.[1] But such a renewal is incompatible with the non-imputation of a sin which actually remains.

Nor does original sin consist in the disturbing of the harmony between reason and the senses. In the first place this harmony did not constitute the state of original justice, it was only its complement. Baptism does not restore this harmony; then, under this view we should have to acknowledge that baptism does not efface original sin.

Original sin does not consist of death and corporal miseries; for death and corporal miseries subsist after sin is forgiven, and are moreover presented by the apostles as distinct from sin.[2] Nor does it consist in a certain alteration or disorganization of nature in consequence of the eating of a noxious fruit, for a sickly state and a certain paralysis of the intellectual faculties, which would be the result in the child, would not render him a sinner, and would not exclude him from the kingdom of heaven.

Finally, we are not to consider original sin as a mere external imputation made to us of Adam's personal sin. For if the justice which Jesus Christ communicates to us is a truly interior justice, it follows that the sin which is diametrically opposed to this justice is also truly interior.

Consequences of Original Sin.

Original sin had, as one of its consequences, the falling away from divine adoption, the loss or privation of supernatural life, and of the right to heaven. For all these goods were included in sanctifying grace, and are restored to us only by baptism. Consequently original sin deprives us of them. Our Saviour declares, that whoso is not born again of water and the Holy Ghost cannot enter the kingdom of heaven.[3] The apostle adds that, "just as the sin of a single man, Adam, extended the condemnation to all men, so the justice of one, Jesus Christ, secures for all the justification of life."[4] We find here condemnation, death, the wrath of God opposed to felicity, life, and the friend-

[1] Romans vi. 3, 4. [2] Ib. v. [3] John iii. 5. [4] Romans v. 18.

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ship of God; now as life, the friendship of God, and felicity are the fruits of baptism, God's wrath, death, and condemnation are the effects of sin.

However, by the damnation which man has incurred in consequence of Adam's sin, is not to be understood the eternal pain of hell. Innocent III. declares formally, that the punishment of original sin is the privation of the intuitive vision of God, and that the punishment of actual sin is the eternal pains of hell. Other theologians, especially St. Bonaventure and St. Thomas, express themselves in the same way. The latter declares that the punishment of original sin consists in the death of the body, and in exclusion from the life of glory, and not in the pain of the senses.[1]

Original sin had, as another consequence, the darkening of the understanding, the evil inclinations of the will, and the concupiscence of the flesh. "The imagination and thought of man's heart are prone to evil from their youth."[2] The experience of every day shows the effect of sensual inclinations, concupiscence, and passions on the mind, which they obscure, and can lead to form erroneous judgments, and accept false principles. We then easily perceive how darkness can arise in the understanding when the senses are no longer restrained by the reins imposed upon them by the supernatural gifts, and which held them in subjection to reason and the will. This darkening of the understanding then reacted naturally in a destructive manner on the will, which should have been enlightened by it, and moreover, the violence of the passions thwarted and paralyzed the naturally good inclinations of the soul. It is therefore true to say that the natural faculties of man have been weakened in consequence of the loss of original justice, and the letting loose of the passions which has resulted therefrom.

Original justice, in so far as it comprehends sanctifying grace with the supernatural faculties, or infused virtues of faith, hope, and charity, is restored to us by baptism; but we do not recover the perfect submission of the flesh to the spirit. The apostle

[1] S. iii., q. 57, a. 5; q. 1, a. 4.

[2] Gen. viii. 21.

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bewails this in the following words: "I see another law in my members fighting against the law of my mind."[1] Indeed, what disorder do we not behold in the heart of man! He thirsts for truth, and when he thinks that he possesses it he has often grasped only a deceitful appearance. The long career of the human mind is marked by the grossest errors, so that if we consider their number, the history of science may be called the history of human errors. The same disorder reigns in the moral life of humanity. We might say, that man longs for good and commits evil. He often aspires to supernatural goods and suddenly falls to the basest enjoyments. He recognizes his weakness, feels all the shame, and lets himself be dazzled by his greatness, sets himself up as the center of all that surrounds him, assumes to be lord of the universe. We can explain the empire which the senses have acquired over reason, by the many wanderings which dishonor humanity, as well as by the penances and vigils which the saints have imposed on themselves in order to conquer concupiscence. Man has become an enigma. "When he has attained the highest degree of civilization," says Chateaubriand, "he is at the lowest step of morality: if he is free he is coarse; if his manners are polished he forges chains for himself; if he is brilliant in science his imagination dies out; if he becomes a poet he loses solidity; his heart gains at the expense of his head, and his head at the expense of his heart. He grows poor in ideas in proportion as he grows rich in sentiment; he contracts in sentiment as his ideas expand. Power makes him hard and dry; weakness brings him grace."[2]

Another consequence of original sin is all kinds of misery, sufferings, pain, and finally death. "Great labor is created for all men, and a heavy yoke is upon the children of Adam, from the day of their coming out of their mother's womb, until the day of their burial into the mother of all. Their thoughts and fears of the heart, their imagination of things to come, and the day of their end; from him that sitteth on a throne of glory, unto him that is humbled in earth and ashes; from him that weareth pur-

[1] Rom. vii. 23. [2] Genius of Christianity.

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ple, and beareth the crown, even to him that is covered with rough linen; wrath, envy, trouble, unquietness, and the fear of death, continual anger and strife."[1] The threshold of life is for man the threshold of tribulation. He waters his cradle with tears, and his first utterance is a cry of pain. While all other creatures enjoy existence in peace, man drags him from spot to spot, sick and an exile. He calls aloud for happiness, and sorrow only answers his call. Joy, even when he tastes it, is so vain and fleeting, that if it lasts but a few moments, it gives his features a look of insanity. The wise men of old accused nature of acting toward man not like a real mother, but like a stepmother, and of having in a manner flung him into the world, with nakedness, weakness, and misery, while all other living beings have been the object of her most tender care. When man has for a few years dragged out a wretched existence, suffered every kind of pain, and passed through a host of vexations and alarms, then death arrives, after having dogged him from the first moment of his existence, and dashed the brief joy and comfort he has had. He has constantly beheld his tenement of clay crumbling to its ruin. Hence the sighs that so often escape from his heart and lips. "We who are in this tabernacle, do groan being burthened, because we would not be unclothed, but clothed upon."[2] There have been philosophers who compared man to the ruins of a superb structure. Indeed, would not one say, that man's remarkable faculties, of which it is impossible to compose a symmetrical whole, are, though magnificent, the ruins of a structure where once all was harmony, and which must have been intended for a surely eternal duration?

To the consequences of original sin must be added the chastisement that has fallen upon the whole earth, which had been created for man. Earth had been for Adam a paradise of delight. Immediately after the sin of the first man God said to him: "Cursed is the earth in thy work, with labors shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee."[3] Man was to be punished in all that he could

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[1] Ecclus. xl. 1–5. [2] 2 Cor. v. 4. [3] Gen. iii. 17, 18.

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look upon as his own, or as in any sort constituting part of himself; thus in his children, who were doomed to misery, and in all nature, infected as it were by his prevarication. He was still king of creation, but a dethroned monarch, and henceforth found himself in open war with nature revolting against him. "And let the fear and dread of you be upon all the beasts of the earth, and upon all the fowls of the air, and all that move upon the earth."[1] This sentence, pronounced by God, fixes for all future time the relations of man to the animal world. The empire which man exercised through love is gone; it is only by force and by the fear he inspires, that he can maintain his rights, just as he himself, after shaking off the sweet sovereignty of God, has been brought back to duty only by the incensed voice of his Creator. No longer does man bear on his brow and in his whole being the bright reflection of his divine resemblance, and consequently he no longer possesses that complete sway, after the likeness of God's empire, over nature. Man is a rebel, and he finds rebels in all the creatures that surround him.

It has not pleased God to restore to man with sanctifying grace, the empire which Adam had exercised over nature. He has nevertheless granted it as a special privilege to some of his servants, whose innocence in some manner likened them to man in his state of innocence. It is related in the life of St. Francis of Assisi, that he maintained a mysterious and familiar intercourse with animals, and especially with birds. And we find similar traits in the life of St. Julius, St. Bridget of Kildare, Blessed Sebastian de la Aparicion, Venerable Joseph Anchieta, S. J.

When we look at what the Church teaches us of the fall of man, we see how important the dogma of original sin is for social life. It overthrows from the foundation all the systems which pretend to realize perfect happiness for man through material well-being. This pretended wisdom of the world, which makes temporal prosperity the highest aim, says that man has not fallen; that his life is not a term of trial and expiation;

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[1] Gen. ix. 2.

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that he is born good, and that he is always susceptible of higher perfection, and capable of enjoying a more perfect happiness on earth; and that he is to find happiness in the complete gratification of all the inclinations of his nature.

It is not difficult to demonstrate that these principles are false.

It is not true that man is born totally good. The miserable lot which he has to bewail is a penalty inflicted on a fault. We must not then seek the cause of the miseries to which man is subjected in the imperfection of laws and forms of government, or in the real or supposed usurpations of any classes. Men may change as they will the existing state of things, make new laws, establish other forms of government, abolish vested rights, break off entirely with the past; but they never succeed in checking human misery in its source; this source will exist as long as it remains true that the human race fell from its primitive state by sin, and is condemned to a life of expiation.

It is false that man can by his own strength attain the highest degree of perfection. His understanding is darkened; his will weakened; gross errors and the saddest wanderings of the heart will always be the lot of man when abandoned to himself; for sin has troubled and destroyed the harmony between the mind and the senses.

It is false that man's happiness consists in the possession and enjoyment of earthly goods and sensual joys; he will rather find his curse there. For the satisfaction of the senses, the lowest element in man, can only do more to disturb the order and equilibrium of his faculties, and consequently prevent him utterly from attaining his true perfection and real felicity. Man attains his true felicity, so far as that is possible in this world, only on the condition of returningt oward his primitive state by submission to God, and by resuming the empire over his senses.

It is not forbidden to labor to increase the temporal well-being of humanity; on the contrary, the efforts made in that direction are laudable. But we must not desire to exceed the bounds of possibility, nor lose sight of the fact that man is composed of two different elements, one of which should be subordinate to the other. We must beware of materializing and de-

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grading man by offering him only sensual satisfaction: this would only be to awaken unceasingly new passions in him, and produce in him such a state of excitement that every obstacle to the gratification of his desires and pretensions would rouse him to fury, and make him vent his rage like a volcano, desolating all around him. The experience of recent days proves this only too well.

The right of property attested by sound reason, by history, and by revelation, is founded with certainty on the dogma of original sin. We can thus conclude with St. Thomas: 1. Man is created to the likeness of God, to whom the universe belongs. "The earth is the Lord's, and the fullness thereof; the world and all they that dwell therein."[1] Consequently (2) man also can possess. God himself implied this when he said: "Let us make man to our image and likeness, and let him have dominion over the fishes of the sea, and the whole earth."[2] And why is the world the property of God? Because it is his work. The intelligence of God conceived the plan of the world, his will realized it. But man also, who is the image of God, forms in his mind the plan of his home, which is a little world, and he executes his plan by the power of his will. What he in a manner creates is therefore his property, as the world is the property of God, inasmuch as it was created by him. To be sure man is but the vassal of God, from whom he receives the matter which he appropriates by his labor, and besides with life he receives the power of action.[3]

Man having fallen, needs to possess something as property, because in the actual condition of humanity, property in common is impossible.[4]

Man is tormented by many wants, and the earth smitten by a curse refuses to gratify them. He is forced to draw his subsistence from it by labor; in other terms, it is by labor that he is obliged to create property. Will any one pretend that the whole human race ought to till the earth in common, and thence draw products for the common utility? Certainly not; for in that case

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[1] Ps. xxiii. 1. [2] Gen. i. 26. [3] S. 2, 2, q. 66, a. 1. [4] S. 2, 2, q. 66, a. 2.

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the earth would not suffice for the wants of men. A property possessed in common is seldom so well cultivated, because from the natural repugnance to punishment, each one willingly abandons the care and labor to others, as experience abundantly proves. In order to obviate the greatest trouble and disorder, a determinate part of work must be assigned to each, the common goods must be allotted. But then we must not expect that all will work alike and produce the same. What would then become of the goods acquired by him who worked more, if individual property was not permitted, and he was not permitted to enjoy them? Should they go to the slothful, who had worked less and acquired less? But who does not see that the number of the latter would increase beyond all limit, if sloth gave a right to the goods acquired by others? Will not the number of the industrious diminish in the same ratio, if they know that their toil is to serve only to maintain the rest in idleness?

Who can calculate the troubles and disorders that would flow from a necessary and oft-repeated division of the common property? The dissensions which arise, even among those bound together by ties of kindred, when property is to be divided, lead us to conclude that general divisions would be attended with far more terrible consequences. Murders by the thousand would ensue, and the earth, that was to be changed into a paradise, would become a horrible desert. How can such atrocity be compared to the poverty which results to some members of the human race from the fact of individual property!

Some may say that religious congregations show that the holding of property in common is practicable, and can be practiced on a large scale. But let us first remark that what is possible when practiced in a small association is not necessarily realizable in a larger society. He who wishes to live in such an association must restrain himself before all else to practice the vows of obedience, poverty, and chastity, that is, to mortify his passions. Where this condition is not fulfilled community life is only a chimera. We must at least obtain that pure charity and complete detachment from earthly goods which induced the primitive Christians to put all they possessed in common. Some elect souls would then per-

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haps be found to sell their goods and give the price to the poor, and then live themselves by what their labor in common might produce. In a word, the necessity of individual property is felt less, as man endeavors to destroy within himself the evil consequences of original sin; but as these consequences are manifested to this day in all their intensity, it follows that nothing is more evident than the necessity of individual property. The miseries of humanity, too, must be relieved by the free works of charity or mercy, to which the Christian religion so efficaciously urges us; and is not this done daily wherever the various manifestations of Christian life do not find too many obstacles? Just as God, who wishes above all the salvation of souls, extends his temporal benefits to all that live, so the Church has always sought for men not only heavenly, but also temporal blessings. Always ready to succor human infirmity, she has been the eye of the blind, the foot of the cripple, the ear of the deaf, the mother of the orphan, the teacher of the ignorant, the protector of the oppressed. When new misfortunes strike humanity we find the Church at once bearing help to the afflicted. She it is who for ages has harbored the pilgrim, and guided him through hostile lands, who has ransomed prisoners, nursed the leper and the plague-stricken. If, on the one hand, nature is an inexhaustible source of suffering, on the other the Church is an ever-burning furnace of charitable works. She has gradually communicated her spirit of beneficence to human legislation, but she has always been whole centuries in advance of the State, so that her charitable institutions had attained perfection when the State began to think of erecting something similar. It was Anthusa, a Christian virgin, daughter of the unworthy emperor Constantine Copronymus, who first conceived and carried out the idea and plan of an orphan asylum, which she afterward directed with a perfect order and a maternal affection. Such is the origin of all the charitable institutions which cover Christian lands. A pious priest, a poor servant-girl prays fervently at the foot of the altar; and behold, the plan of a great work is conceived, and after some years the impossible is realized. History stands as a testimony that the activity of the Church for such works has increased from age to age, where she

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is not fettered by the public powers. But inasmuch as it is impossible to destroy all the miseries in this world, which are a sequel of original sin, the Church teaches the faithful to raise their eyes to heaven in order to support with penance and resignation the pains of this life. Knowing the human heart, she can pour balm on the wounds of the soul. This the advocates of the indefinite progress of humanity can never succeed in doing.

Man's greatest happiness on earth is to possess a likeness to God. Charles IX., King of France, one day asked Tasso whom he regarded as the happiest? The poet replied at once, "God." "Every one knows that," replied the king; "but I would know who is the happiest after God?" The poet answered again: "He who is most like to God." A reply full of wisdom. If God is infinitely happy and perfect, evidently the happiest and most perfect being after God is the one who approaches nearest to him. Job sits before his door, covered with ulcers; his very sight makes his dearest friends recoil with horror. But the eye of God rests complacently on him. And what a benefit does he derive! His soul shines with a divine light; and he offers to heaven a more admirable spectacle than the whole universe with all its magnificence. Let us then carefully preserve this divine image in our souls. It is the most precious of goods—a good which transports us from earth to heaven—which will enable us to see God in his glory, and will inundate our soul with torrents of delight. Why did the holy hermits fly to the deserts? Why did they bury themselves alive in subterranean caves? Why did they water the earth with their tears, and make the air re-echo their sighs and groans? It was because they knew what a treasure they carried in frail vessels. They feared to lose that pearl which constituted all their wealth. Loss of fortune should matter little, persecutions to be endured, or privations borne; if we preserve this treasure of grace, which renders us like to God, all is saved. Losing this we are poor indeed, but we are rich if losing all else we preserve this treasure. Were our body invested with all the splendor of beauty, if we do not bear within us the image of God, sanctifying grace, we are an object of horror in the eyes of the Almighty, and of his angels and saints.

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Let us never efface in us this divine resemblance. Without it our soul would be like a canvas from which a fine painting has been obliterated, or rather it would become a kind of corpse; for as the soul imparts life to the body, so the divine likeness gives supernatural life to the soul. After the commission of sin man is only a kind of phantom, which would horrify all around it, if its interior hideousness could meet our eyes. When, like Adam, he comes to lose what constitutes the beauty of the soul, a feeling of disquiet and alarm seizes upon him; like him, he, too, would hide himself from before the face of God, but in vain. The voice of God, the voice of conscience, is heard in the soul, and unceasingly torments the unhappy sinner. No fault can escape this witness, this conscience, which is ever and always with us.

The sin of our first parents has had a sad effect on nature; it has made the earth a valley of tears. Even now sin acts in a like manner on all that surrounds us, and turns to bitterness all previous joy. No, it is only the innocent heart that is capable of experiencing real joy; the noisy diversions of the children of the world never satisfy the soul, and serve only as a means to stun it. Just as bells have a plaintive sound to one disposed to sadness, so nature serves only to excite gloomy images in a soul penetrated by the poison of sin. If we would abide in the paradise of joy and content, we must beware of extending our hand to the forbidden fruit of sin, attractive as it may appear. Travelers relate that there grows on the banks of the Dead Sea, that watery grave of Sodom and Gomorrha, a plant bearing a fruit superb in color and in its inviting appearance. The pilgrim, parched by journeying over the desert, sees this apple of Sodom, which seems to promise him a delightful and refreshing relief; he hastens to gather it, but scarcely does he touch it, when it falls to dust. Happy, indeed, if he has not raised it to his mouth, for its bitterness would destroy his palate. This is an image of sin: a fruit attractive without, but with naught within but dust and bitterness.

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Redemption—God's Design in the Redemption of Mankind—Man could not Redeem Himself—Promise of a Redeemer—Preparation for Redemption—The Coming of a Redeemer—The Work of the Redeemer.

"Salvation! What music is there in that word—music that never tires, but is always new—that always rouses, yet always rests us! It holds in itself all that our hearts would say. It is sweet vigor to us in the morning, and in the evening it is contented peace. It is a song that is always singing itself deep down in the delighted soul. Angels' ears are ravished by it up in heaven; and our Eternal Father himself listens to it with adorable complacency. It is sweet even to him out of whose mind is the music of a thousand worlds. To be saved! What is to be saved? Who can tell? Eye has not seen nor ear heard. It is a rescue, and from such a shipwreck. It is a rest, and in such an unimaginable home. It is to be down forever in the bosom of God in an endless rapture of insatiable contentment. 'Thou shalt call his name Jesus, for he shall save his people from their sins.' Who else but Jesus can do this, and what else, even from him, do we require but this? for in this lie all things which we can desire. Of all miseries the bondage of sin is the most miserable. It is worse than sorrow, worse than pain. It is such a ruin that no other ruin is like unto it. It troubles all the peace of life. It turns sunshine into darkness. It embitters all pleasant fountains, and poisons the very blessings of God, which should have been for our healing. It doubles the burdens of life, which are heavy enough already. It makes death a terror and a torture, and the eternity beyond the grave an infinite and intolerable blackness. Alas! we have felt the weightiness of sin, and know that there is nothing like it. Life had brought many sorrows to us and many fears. Our hearts have ached a thousand times. Tears have flowed, sleep has fled. Food has been nauseous to us, even when our weakness craved for it. But never have we felt anything like the dead weight of a mortal sin. What then must a life of such sins be? What must be a death in sin? What the irrevocable eternity of unrepented sin?

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"From all this horror whither shall we look for deliverance? Not to ourselves; for we know the practical infinity of our weakness, and the incorrigible vitality of our corruption. Not to any earthly power, for it has no jurisdiction here. Not to philosophy, literature, or science; for in this case they are but sorry and unhelpful matters. Not to any saint, however holy, nor to any angel, however mighty; for the least sin is a bigger mountain than they have faculties to move. Not to the crowned queen of God's creatures, the glorious and the sinless Mary; for even her holiness cannot satisfy for sin, nor the whiteness of her purity take out its deadly stain. Neither may we look for deliverance direct from the patience and compassion of God himself; for in the abysses of his wisdom it has been decreed, that without shedding of blood there shall be no remission of sin. It is from the precious Blood of Jesus Christ alone, that our salvation comes. Out of the immensity of his merits, out of the inexhaustible treasures of its satisfactions, because of the resistless power over the justice and the wrath of God, because of that dear combination of its priceless worth and its benignant prodigality, we miserable sinners are raised out of the depths of our wretchedness and restored to the peace and favor of our Heavenly Father.

"Is hope sweet where despair had almost begun to reign? Is it a joy to be emancipated from a shameful slavery, or set free from a noxious dungeon? Is it gladness to be raised as if by miracle from a bed of feebleness and suffering to sudden health and instantaneous vigor? Then what a gladness must salvation be! For as there is no earthly misery like sin, so is there no deliverance like that with which Jesus makes us free."[1]

It is only to the mercy of God that man owes his ransom; of himself he could neither recover sanctifying grace, nor satisfy the divine justice.

Man could not of himself recover sanctifying grace, or return to favor with God. With the loss of sanctifying grace he had incurred spiritual death, the death of the soul. Now, as he could not raise him to enjoy anew the life of the body, still less could

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[1] Faber.

he restore lost life to the soul, because the very act that would effect the restoration presupposes life. The soul preserved indeed its natural faculties; but these could not enable it to acquire a supernatural life, with which they bear no proportion. How then could man give himself a destiny which depended on God's free will? How could he obtain means to reach that destiny, when these means could be only a pure gift of God? How could he merit what was infinitely superior to his actions? For natural actions can establish a right only to a purely natural reward. The union which had existed between man and God was of a celestial nature; no human power could realize such a one.

Fallen man could not satisfy the justice of God for the offence which he had committed. A complete satisfaction must be equal to the offence. Now whether, with St. Thomas, we consider sin as an infinite offence, because it is against an infinitely perfect God, or with Suarez consider it as superior to every possible injury, it follows evidently that a limited being cannot satisfy an infinite God, for if, on the one hand, the offence increases in proportion to the dignity of the offended one, and the lowness of the offender, on the other hand the satisfaction diminishes in proportion to the inferiority of him who offers the offence, and the greatness of him to whom it is offered. Moreover, to entitle anything to be offered in satisfaction to an offended person, it is important and necessary that this be not already due him from some other quarter. Now, the creature possesses nothing but what belongs to God. God has a right to all men's actions, because man is God's property; all the fruit of a tree belongs to the owner of the tree.

God might have damned Adam irrevocably after his sin; he might have reduced the human race to the state of nature, so that men would either have been damned for their personal faults or merited by their fidelity a natural happiness, like that enjoyed by such as die without having received baptism, and without having committed mortal sin. But in that case he would have manifested only his justice. He might have remitted man's fault without exacting satisfaction, or been satisfied with an incomplete satisfaction, such as a limited being could offer, but

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then he would have manifested his mercy rather than his justice. In fine, he might exact a complete satisfaction, and in that aim send a Redeemer, who would offer it to him in the name of the human race. Now this is what he had resolved upon from all eternity, so that the Psalmist could say: "Mercy and truth have met together; justice and peace have kissed."[1]

God promised man a Redeemer, who was fully to satisfy for sin, and reconquer for the human race grace and the right to heaven. This promise is found in the words which God addressed to the seducer, when announcing his punishment: "Because thou hast done this thing thou art cursed among all living things and beasts of the earth. . . . I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel."[2] These words announce the victory that a descendant of the woman was one day to gain over the seducer. It is evident that this punishment is announced to Satan rather than to a serpent, which had been his instrument. The seducer Satan was to be punished by the overthrow of the power which sin had given him over man.

The apostle St. Paul implies this promise of a Redeemer, made by God, when he compares Jesus Christ, as the source of justice and author of life, to Adam, author of sin and cause of damnation.[3]

With this promise and by virtue of that redemption, friendly relations were restored between God and man. Cain and Abel are seen fulfilling the most important act of religion by offering sacrifices to God. Now religion implies not only sentiments of piety, but also the possibility of pleasing God.

God often renewed the promise of a Redeemer, especially to the patriarchs. When he commanded Abraham to leave his country, he told him: "In thee shall all the kindreds of the earth be blessed."[4] He repeated this still more clearly when he beheld him ready to sacrifice his son Isaac: "In thy seed shall all the nations of the earth be blessed."[5] Isaac and Jacob re-

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[1] Ps. lxxxiv. 11. [2] Gen. iii. 14, 15. [3] See Rom. v. 18, 21.
[4] Gen. xii. 3. [5] Gen. xxii. 18.

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ceived the same promise. The Messias was thus announced as man, of the seed of Eve and of the race of Abraham. The holy patriarch, Job, knew also his divine nature: "I know that my Redeemer liveth."[1] All the nations of the earth were to acquire happiness through the seed of Abraham. This did not mean temporal happiness, for many nations were conquered and exterminated by the Israelites; nor can we conceive any great temporal happiness that a little nation like the Jews could confer on all mankind. It could not mean the temporal happiness of Abraham's descendants, for they have been afflicted with the greatest evils that can befall a nation. It could be only a superior, a spiritual happiness, which was to be given to the earth through the seed of the patriarchs; the Redeemer was to spring from their race. So the Israelites understood it, and so St. Paul explains it. "The Scripture foreseeing that God justifieth the Gentiles by faith, told unto Abraham before: In thee shall all nations be blessed."[2]

God seems to have made it the sole destiny of the people of Israel to prepare the coming of the Redeemer, who is represented as the Expectation of the Nations; the Star of Jacob; the Prophet who was to be sent by God; the Just One whom the earth was to bud forth, and who was to descend from heaven like dew; the Prince, who shall govern the people of Israel; the Angel of the Covenant. This great restorer of the human race is the aim and center of all the old law; from him the worship and political organization of the people of Israel derive their signification and their meaning; without him the history of that people would be simply an enigma, a tissue of impossibilities and contradictions. Sion is dear to the Israelites only because the Messias was from it to extend his reign over the whole earth; and for this reason during the captivity they confidently turned their gaze toward Sion. When they had lost every other hope, seen the walls of their city razed, their temple even devoured by the flames, they retained unshaken in the depths of their heart their hope in him who was to "rule from sea to sea."[3]

[1] Job v. [2] Gal. iii. 8. [3] Ps. lxxi. 8.

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God permitted the promised Redeemer to be expected for four thousand years, because he wished man to feel the depths of misery into which he had been plunged by sin, and his need of a Redeemer. The human race was like a man struck down by disease. As the cure of this patient did not depend on heaven alone, but also on man's free will, it was necessary that man should first be fully conscious of his disease, and of his wretched state. This object was attained by the laws which showed him his duty, but conferred no grace to aid him to accomplish it, so that bearing heavily on man it made him feel his weakness and long for the heavenly physician. The law then, whether the natural or the Mosaic, was a necessary remedy which was to prepare and make possible a further and complete cure.

The whole human race was to be rescued from its misery and to partake of supernatural blessings. But experience was necessary to prove to man the uselessness of all efforts that he could make toward this end, and thus to fit him for gifts of a superior order. The powerful empires of Asia were first to bring their evidence that the most brilliant prosperity could not content the heart of man. Greek philosophy was to serve by its vagaries to show the impotence of the human mind; and the virtue of the Romans was to be shipwrecked amid the monstrous vices which caused the downfall of their empire.

The human race, moreover, needed to be formed, to be educated. Before being impressed with the lessons of the highest wisdom, it had to be treated as a child, subjected to the discipline of the law, withheld or diverted from evil by temporal chastisements, and led on to good by the allurement of rewards of that same nature, so as to bring it at last to act from purer and higher motives. It was necessary to take it by externals, to bring it to the understanding of interior and spiritual facts, to raise it from the less perfect to the more perfect, and to employ types and symbols in order to make it afterward perceive the truth itself. It was so weak, that had it received complete happiness without previous preparation, it could not have supported it.

Finally, God, who loves to infuse unity into his works, wished to follow in the direction and government of humanity the same

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course as in the justification of each individual man. As he first enlightens the guilty, then awakens in him fear and hope, and gradually prepares him for love, in order at last to grant him sanctifying grace, so he begins by scattering the shades in which sin had plunged humanity, inspired it with fear of his chastisements, then, with hope of recompense, brought it by gratitude to love, and finally sent it his Son, the Salvation of the World.

We cannot but admire the immense mercy of God, who vouchsafed to receive guilty man again, instead of leaving him a prey to the double death he had deserved. Adam's sin was to be expiated in the most perfect and profitable manner for us. Redemption was to produce such abundance of grace that the Church can exclaim in the office for Holy Saturday: "O truly necessary sin, O happy fault, which has obtained for us such a Redeemer." It is true that God showed mercy to our first father; but who assures us that it would have been so had one of our later ancestors committed the first sin, or we ourselves? Instead, then, of condemning our parents for their fault, let us rather bless and thank the God of all mercies.

Preparation for Redemption.

To prepare men for the coming of the promised Redeemer, God revealed himself to them at different times, as he had done to Adam before his fall. He thus taught them the truths which they needed to know as to his nature, on their own, on the end which he had given them, and on the means of attaining it; and he fixed the worship that they were to render him in order to be saved. In the course of time he chose a people commissioned to guard the deposit of revealed truths, and gave it institutions adapted to this end. In adapting these revelations and institutions to the necessities and understanding of the Jewish people, he led them on progressively till humanity had reached a religious development sufficient to recognize the promised Messias and embrace his law.

Revelation anterior to, and preparatory to, Redemption comprehends the primitive revelation, the patriarchal, and Mosaic or Jewish revelation.

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PRIMITIVE REVELATION

embraces all the truths and institutions by means of which God instructed and guided the human race, from its origin till its dispersion over the whole earth. It includes natural and supernatural truths as to God as the Creator and Sovereign Lord; as to man and his destiny; as to the existence of good and evil angels; as to the government of the world by Providence.

The idea of one sole God, Creator of the world, contained in the primitive revelation, has been preserved more or less distinctly among all nations. "This idea must have been engraved on all minds by the Creator himself, or it must be the relic of a tradition dating back to the origin of the human race, since it is found in all ages as well as in all countries of the world."[1] We find it indeed in all nations that had fallen into idolatry. For St. Paul declares the Gentiles inexcusable because they knew the true God, but did not glorify him.[2]

The belief in another life, or in the immortality of the soul, is as universal as the notion of the divinity, and as ancient as religion. We find it not only among the Hebrews, but among the most barbarous nations; among the Scythians, the Hindoos, the Gauls, Germans, as well as among the Greeks and Romans, and among the most savage tribes discovered in the New World. It dates back, therefore, to the cradle of the human race. The patriarchs were not philosophers; as they knew the dogma of a future life, God must have revealed it to them.

The existence of good and bad angels is another dogma of primitive revelation. The distinction of good and evil genii, mentioned in the history of the various idolatrous worships, is based on that of the good and wicked angels spoken of in Holy Writ: "When I see," says Bossuet, "in the Prophets and the Apocalypse, and in the Gospel itself, the angel of the Persians, the angel of the Jews, the angel of the little children, who takes up their cause before God against those who scandalize them, the angel of the waters, the angel of fire, and so on; and

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[1] Bergier, Theological Dictionary, *verbo*, God.

[2] Rom. i. 20, 21.

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when I see among all these angels him who places on the altar the heavenly incense of prayer, I recognize in these words a kind of mediation of the holy angels. I even see the foundation which has given the pagans the idea of assigning divinities to the elements and kingdom in order to preside over them, for every error is founded on some perverted truth."[1]

The existence of a Providence ruling over the world is a dogma which is found among all nations, a constant and universal dogma, which goes back to the first ages, and consequently forms part of the primitive revelation. In all times and places this dogma blends with that of the existence of a religion; the worship rendered to the divinity, the most ancient religious practices show that all nations have believed in the existence of a Providence governing the world and disposing all for the happiness of mankind.

2. The promise of a Redeemer, expressed in the words addressed to Satan: "I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head." The promise of a Redeemer supposes the fall or degradation of man. Now the fall of the human race, or original sin, is a dogma of the primitive revelation. It was the belief of the patriarchs, a belief that has been transmitted to all nations, more or less altered, it is true. We find the proof of this in what the poets call the silver, bronze, and iron ages succeeding the golden age, as well as in the expiatory rites in use among all nations to purify a child on its entrance into life. Thus among the Romans new-born children were purified with lustral water, boys on the ninth day, girls on the eighth. The Egyptians, Persians, and Greeks had a similar custom. In the Canary Islands, Yucatan, and Mexico, water was poured on the child's head. Among some nations the child was passed through a flame, to purify it both by fire and water. In India a Brahman dips a new-born child thrice into the water.

The expectation of a Redeemer existed among all ancient nations, and necessarily goes back to the time when the nations

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[1] Preface to the Apocalypse.

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formed but a single family. It was held not only by the Hebrews, but also by the Greeks and Romans, the Egyptians, Chinese, Japanese, and American Indians. One who wrote against the truth of religion had to admit that from time immemorial it was a maxim among the Hindoos and Chinese that the Wise One was to come from the West. In Europe, on the contrary, it was said that he was to come from the East, Judea. Whence the Redeemer was to come was thus fixed by an unwavering tradition.

3. The institution of sacrifice, which was offered by the sons of Adam, and the object of which was not only that man should express his dependence on God, but also to prefigure the great sacrifice of the Redeemer, the only one efficacious in itself. We find the use of sacrifice in all nations from the highest antiquity, and the universality indicates sufficiently that it was instituted by God himself.

Patriarchal Revelation.

When men, led away by corruption, abandoned the primitive truths and worship, God, with the design of preserving the true religion, chose Abraham, a descendant of Sem, confirmed him in the faith, and made him the father of a faithful and believing people.

The patriarchal revelation embraced the truths revealed by God after the dispersion of the human race, and, down to Moses, and especially to Abraham, Isaac, and Jacob. It included, 1. More explicit notions of the unity, power, providence, justice, and omnipresence of God. 2. A renewal of the promise of a Redeemer, who is announced to Abraham as to come from his race, in virtue of these words of the Almighty: "In thy seed shall all the nations of the earth be blessed,"[1] words which can apply only to the Messias. This same Messias was to descend from Juda, according to this prophecy of Jacob: "The sceptre shall not be taken away from Juda, nor a ruler from his thigh, till he come that is to be sent, and he shall be the expectation of nations."[2] 3. The figure of the sacrifice of the Redeemer in those of Isaac and Melchisedec.

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[1] Gen. xxii. 18; xxvi. 4.

[2] Gen. xlix. 10.

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Mosaic or Jewish Revelation.

The Mosaic or Jewish revelation embraces the truths revealed to the people of God by the ministry of Moses and the prophets, namely, a more complete knowledge of God and morality, the religious and social institutions given to the Jewish nation, and the development of the promise of a Redeemer. 1. God reveals himself as the only God and as Providence, by the declarations which he makes, as well as by his action in regard to his people, especially by the miracles which he works to deliver them from the bondage of Egypt, in order to plant them in the Promised Land, and finally make them triumph over their enemies when they are faithful, or to chastise and bring them back when they are guilty. 2. God traces out for man the way he is to follow in order to obtain eternal happiness, by giving him the Ten Commandments, which at various times he sums up in the twofold precept of love or charity. 3. Independent of the Decalogue, which includes the moral law, God gives his people, through Moses, religious and social institutions; he appoints the exterior worship which the Hebrew people are to render him; he institutes the sacrifices to be offered, and at the same time a priesthood in the family of Aaron; he regulates the ceremonies of the worship, with the view of prefiguring the Messias; he gives his people a social organization, which will be modified in time by the intervention of his messengers or prophets.

4. He frequently renews the promise of a Redeemer; Moses announces the coming of a new Lawgiver, to whose voice all the nations shall submit, and who consequently can be no other than the Messias; the prophets determine with clearer and clearer descriptions the character of the Messias, his origin, the place, time, and circumstances of his birth, and the nature of his mission, so that when he appears on the earth men may recognize him as the Holy One of Israel, the One sent by the Lord, the Redeemer of Men.

The truths contained in the revelations anterior to redemption are contained in the books of the Old Testament. These are di-

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vided into three classes: historical, moral, and prophetical books. The historical books of the Old Testament are, the Pentateuch or Five Books of Moses, so called because they were written by Moses, except the last chapter of Deuteronomy, which is attributed to Esdras. It contains Genesis, giving the history of the creation of the world and man, of original sin, and of the patriarchs to the death of Joseph. Exodus relates the oppression of the Hebrews in Egypt, and their departure from that country. Leviticus is a code of civil and religious laws, the execution of which was especially committed to the tribe of Levi. Numbers gives the census of the tribes, and the history of their wandering in the desert. Deuteronomy repeats the decalogue with several positive laws, and narrates the death of Moses. The Pentateuch embraces a period of 2,500 years.

The Book of Josue gives the history of the conquest and division of the land of Chanaan, setting forth on one side in all its lustre God's fidelity to his promises in favor of the Israelites, and on the other the justice of his chastisement of the Chanaanites. This book was most probably written by Josue, who led the people into the Promised Land, or from his words.

The Book of Judges gives the history of the people of God under the rulers called Judges. It shows the temporal blessings with which God rewarded the fidelity of his people, and the chastisements with which he punished their prevarication. This book is ascribed to Samuel, and at all events was written before David expelled the Jebusites.

Ruth shows us the ancestors of David and of the Messias: it displays the goodness of Providence in making the famine sent to punish the guilty Israelites turn to the advantage of a poor heathen woman. Samuel is believed to have been the author.

The four Books of Kings contain the history of the people of God from the anointing of Saul to the Babylonian captivity, a period of more than five hundred years, and they too show the conduct of God in regard to the Israelites. The authors of these books are not known positively. Some commentators ascribe the first and second to the prophets Samuel, Gad, and Nathan, and the third and fourth to Esdras or Jeremias.

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The two Books of Paralipomenon, or Chronicles, are a supplement to the Books of the Kings. The first gives David's genealogy from Adam, and his reign; the second the history from Solomon's accession to the captivity. Some interpreters suppose Esdras to be the author.

The first Book of Esdras relates the return to Jerusalem from the captivity; the obstacles raised to the building of the temple; the restoration of the Mosaic worship, and the suppression of abuses. In the second Book of Esdras, or Nehemias, the author speaks of the sad state of the Jews at Jerusalem after their return from captivity. It relates his journey from Susa to the holy city, the rebuilding of the walls, and the restoration of the Mosaic law in all its purity.

Tobias, Judith, and Esther relate the history of special events. The first shows, in the person of Tobias and his son, the reward of virtue practiced in the sight of God, especially of the works of mercy and patience in trial. Judith gives the deliverance of Bethulia by that holy widow, an event which took place probably in the reign of Manasses, before the captivity. The third book shows the danger with which the exiled Jews in Persia were menaced by Aman, and their deliverance by Esther. This book is generally ascribed to Mardochai. The book of Tobias is supposed to have been written by that holy man himself; but the author of Judith is unknown.

The two Books of the Machabees contain the history of the persecution of the Jews under the kings of Syria, especially Antiochus Epiphanes, the profanation of the temple, the uprising of the Machabees, their victories and triumph under Simon. The first book is ascribed to John Hyrcanus, the other to Judas, an Essene.

The moral books of the Old Testament are: the Book of Job, which represents in the person of Job virtue overtaken by affliction, and shows that temporal evils are a consequence of sin, but often are visited on the just in order to purify them from their least faults. The author of this book is unknown, although many ascribe it to Moses.

The Psalms are canticles of praise, extolling God's benefits, or

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prayers to implore of the Almighty graces or pardon for sin. By these different characters they admirably suit all conditions of the soul, and on this account are constantly employed by the Church in her offices. They also contain prophecies concerning the Messias. Most of the Psalms were composed by David, so that the whole collection goes by his name.

The Book of Proverbs, by Solomon, contains lessons of virtue adapted especially for mature age. They are short maxims, proverbs, comparisons, or parables.

Ecclesiastes, composed by Solomon, shows the vanity of all human things, and that true happiness is to be found in God alone.

The Canticle of Canticles, also by Solomon, represents, under the figure of the love of the bridegroom for the bride, that of God for the people of Israel, and for each just soul in particular, and that of Jesus Christ for his Church. This meaning of the book is shown by other passages of Scripture, where the people of Israel are styled the spouse of God;[1] the Messias the bridegroom of the Church;[2] the faithful soul the spouse of Christ.[3]

Wisdom depicts wisdom as the source of virtue and happiness, and shows the means of acquiring it. The author is unknown.

Ecclesiasticus, called also Ben Sira, or the Son of Sirach, was written by Jesus the son of Sirach, and contains moral lessons, based on examples drawn from the Sacred Writings.

The prophetical books are the work of men inspired by God, and called prophets because they foretold the future. They are divided into the greater and lesser prophets.

There are four of the greater prophets: Isaias, whose prophecies concern the kingdoms of Juda and Israel, announce the destruction of the Babylonian empire, and the return of the Jews from captivity. They so explicitly designate the Messias, descended from David, his divine character, mission, miracles, passion, and death, that we may with St. Jerome style Isaias an Evangelist.

Jeremias foretold to the Jews the captivity of Babylon as a

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[1] Jerem. ii. 2. [2] Ps. xliv.; Eph. v. 34. [3] 2 Cor. xi. 2.

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punishment from God, and their return after seventy years; his sorrow over the desolation of his country is expressed in his Lamentations. He also announced that God would form a new alliance with his people through the Messias. The Book of Baruch, the disciple of Jeremias, is always reckoned with his, because it was composed in part by Jeremias. Baruch exhorts the captive Jews to penance, and consoles them with the hope of speedy return to their own country.

Ezechiel speaks to the Jews of the justice of God's judgments, foretells the destruction of Jerusalem, but tempers the bitterness by consoling promises, especially of the reign of the Messias.

Daniel relates his visions as to the future of empires and the coming of the Messias, the time of whose coming he fixes by weeks of years. A part of his book is historical, and relates events of the reigns of Nabuchodonosor and Baltassar.

The lesser prophets, twelve in number, are, in chronological order: Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias. They condemn the infidelity of the Jewish people, foretell the punishments which await them, the return from the captivity, the rebuilding of the temple, and the coming of the Messias.

Micheas, Aggeus, Zacharias, and Malachias are very explicit on the last point. Micheas announces that he will be born in Bethlehem. Aggeus announces that the second temple, materially less beautiful than Solomon's, was to see the Messias within its walls; Zacharias predicts the Redeemer's passion, his betrayal, his being sold for thirty pieces, his hands and side pierced; Malachias announces the institution of the Eucharist, as a pure oblation, offered in all places.

The truths contained in the Old Testament are divinely revealed; in other words, the authors were inspired by God while writing them. Now inspiration guarantees their historical veracity. These books, then, are not only written by trustworthy and truthful men, but by men supernaturally guided.

The authenticity of the Old Testament is proved by the testimony of the whole Jewish nation, and even of foreign authors from the date of their composition. Jesus Christ and his apostles

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constantly appeal to these books as recognized by the Jews. The early Christians and their pagan opponents alike recognized them as authentic. Tracing them back we find them translated into Greek under Ptolemy II., in Egypt, 300 B.C.; collected and arranged by Esdras 500 B.C. We find in the hands of the Samaritans books composed and received before the division of the kingdoms of Juda and Israel. We find Cyrus recognizing their authenticity. The whole worship of the Jewish people points to Moses as the author of the Pentateuch and the law-giver. This clear, universal, constant tradition is not contradicted by any other tradition. The Jews had no motive to invent them, and never would have invented books full of such terrible denunciations of themselves.

The style of the different books, their intimate connection with each other, also attest their authenticity.

They have come down to us unimpaired. Our Lord and his apostles cite them, and the Church received them at their hands; while the Jews have continued to guard them jealously. There could have been no alteration or interpolation before the division of the kingdom of Solomon, for two sets of manuscripts kept by hostile bodies, Jews and Samaritans, show by their agreement that none had been made, and each would have been ready to charge the other. During the captivity the Jews were scattered, some in Egypt, some in other countries, and the books were translated into Greek. After that time a change was still less possible.

The authors of the Old Testament are to be believed because they have not been deceived or sought to deceive. Moses and the rest relate what they saw, or what was still fresh in the minds of men, and though other nations have preserved early records of primeval affairs, no account is so clear, coherent, definite, and supported as that of Moses. The prophets prove their veracity by their predictions of events which have come to pass, and which they could have known only by inspiration from on high.

Written under the inspiration and with the assistance of the Holy Ghost, these books contain revealed truths. While other nations groveled in ignorance and superstition, these books gave the Jews a most exact and complete knowledge of God, his nature

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and perfections, and the worship to be rendered to him, as well as a code of pure and high morality. Moses and the prophets, in giving this knowledge and law, or recalling the people to it, proved their mission by miracles. As the laws of nature have their base in the will of God, miracles can be the act of God alone, suspensions of the action of the laws included in the very act of God's will establishing them. If God can establish the laws, he can do so subject to such conditional modifications as he will. But if God can work miracles, it is and must be possible to attain certain assurance of their reality.

The Council of the Vatican anathematizes those who say "that no miracles can take place, and that consequently all the narratives concerning them, even those contained in holy Scripture, are to be dismissed as fabulous and mythical; or that miracles can never be certainly recognized as such, nor the divine origin of the Christian religion rightly proved by them."[1]

Miracles thus understood are an infallible proof in favor of the truth and divinity of a doctrine. We cannot refuse to recognize him as an envoy of God who shows himself to be the depositary of his power. Why should God give man the power to command the elements, and death itself, if he did not wish to prove by prodigies that he has appointed him to act and speak in his name? God is not the author of falsehood, and cannot favor or support an imposture. Therefore when a miracle is wrought to support an affirmation, that affirmation is true, and declared such by God. Now the miracles wrought by Moses and the prophets were acknowledged by the Jews, and by Gentiles like Nabuchodonosor, Cyrus, Darius.

Prophecy is a knowledge of future contingent things, that is, things depending on the free will of God or of man. Such knowledge belongs to God alone, to whom the past and future are like the present. Consequently God can, and alone can, impart such knowledge. The men to whom he communicates this supernatural knowledge of things to come are called prophets. Every prophecy, the truth of which is proved by the event, can come from God

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[1] Council of the Vatican, sess. 3. Of Faith, Can. 4.

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alone, and is inspired. A prophecy made to support another prophecy attests the second positively when it is proved by the actual result of the first. The prophecies relating to the Messias are proved by the fact that other prophecies, such as that of Isaac's birth, the bondage in Egypt, the possession of the Promised Land, the fall of Jerusalem, the captivity, actually took place just as they were foretold. Hence the prophecies of the Messias are true.

Before Redemption, mankind were divided into Jews and Gentiles, or heathens.

God had chosen Abraham to be the father of a people whom he destined to preserve the true faith till the coming of the Messias. This people, at first restricted to Abraham and Isaac, then to Jacob and his family, multiplied in Egypt, which it left to enter the land of Chanaan, which God had promised. On the way it received from the Almighty, by the hands of Moses, a complete civil and religious code. They no sooner entered into possession of the Promised Land than they forgot the Lord repeatedly, and even fell into idolatry, so that they had to be brought back to the true God by chastisements, which he inflicted on them, after warning them beforehand by his prophets. The most striking of these chastisements was the destruction of the kingdoms of Israel and Juda, followed by the captivity of Babylon. The people of God showed zeal and courage in defending their faith under the Machabees against the Greek kings of Syria. But they then degenerated; religion declined; a moral and religious debasement followed, due especially to the sects which arose: 1. The Pharisees, who aimed at purity of doctrine and exact fulfillment of the law, but soon fell into ambition, pride, and hypocrisy, and elevating their own practices and ideas to a level with God's commandments, were excessively intolerant. 2. The Sadducees, freethinkers, who rejected the oral traditions of the Jewish church, denied the immortality of the soul and a state of future rewards and punishments. 3. The Essenes, living in community and celibacy, strict observers of the law, but harsh and self-righteous. 4. The Samaritans, pagan in origin, but admitting the Pentateuch, and following the law of Moses, though in a sacrilegious temple on Mount Garizim.

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With this variety of sects religion declined among the people, who placed all merit in an exterior worship, although offered by many with interior doubts and incredulity. There were but few true Israelites who worshiped God in all sincerity, looked for the coming of the Messias, and desired it all the more because the signs announced by the prophets clearly indicated that the time was at hand.

The pagan nations, even the most civilized, such as the Egyptians, Phœnicians, Greeks, and Romans, were plunged in the deepest ignorance in regard to religion. They had completely lost the true idea of the Godhead, and gave their adoration to deceased kings, to the sun and stars, to animals, and even to plants. Even the wisest philosophers who lived among them, like Socrates and Plato, could rise no higher. The primitive truths had been corrupted, so that scarcely a trace remained. Yet all looked for a Saviour; Hermes in Egypt, a son of God in Scandinavia, a heavenly messenger in Greece, while Rome and Italy looked to Judea in the East for the divine child who was to restore the happy age of peace and rule the world with love.[1]

What were the means of salvation for mankind during this long period? The Mosaic law pointed out the good and the evil, but did not give grace, and consequently could not lead men to eternal life. "If there had been a law given which could give life, verily justice should have been by the law; but the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe."[2] Hence the Council of Trent declares: "Not even the Jews, by the very letter itself of the law of Moses, were able to be liberated or to arise therefrom" (*i. e.*, the power of the devil and of death).[3]

The law, however, had many advantages. It preserved the true knowledge of God, a worship pleasing to him; it taught the people to love good and avoid evil; by its observances it taught mortification and self-renunciation. Above all, it was a teacher leading men to Christ.[4] Those who lived before our Saviour

[1] Socrates, Virgil, Tacitus, Suetonius.
[2] Gal. iii. 11, 21, 22.
[3] Sess. vi., c. 1.
[4] Gal. iii. 24.

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could not enter heaven before him, but by the grace which God granted them on account of the Redeemer to come, they could merit heaven and in time enter it. God granted graces to men before Christianity, in view of the Redeemer's merits, to enable them to attain eternal felicity. The Scriptures mention many before the coming of our Lord as just; now no one could be justified by his own virtue or by the Mosaic law. They could be justified only through Jesus Christ, who was yet to come.

St. Paul teaches that life and salvation are offered by Jesus Christ to all to whom the sin of Adam extended, consequently to those who lived in previous ages, and who could profit by his grace only in their lifetime. It was through their faith in him as the Messias that their sacrifices and observances were meritorious. They did not give grace as sacraments do, but they produced an exterior legal sanctity and occasioned meritorious dispositions only through their reference to the New Testament.

The just of the old law, although delivered from original sin and their own sins by faith in a Redeemer, and observing the law of God, remained excluded from heaven, on account of Adam's sin, till Jesus Christ had paid the price of redemption.

Let us now consider the means of salvation for the heathen. God acted in various manners on their mind and heart, either by supernatural impulses and light, revealing God as the author of grace, or by knowledge and sentiments revealing him as the God of nature. Holy Scripture tells us that God instructed, warned, or exhorted the pagans, by the voice of conscience and by interior inspirations;[1] by benefits in the order of nature;[2] by chastisements;[3] by remarkable and extraordinary men whom God raised up among the pagans or sent to them, such as Job among the Arabs; Balaam at Moab; Jonas at Nineve; Daniel at Babylon; by the Israelites whom God scattered among the nations, with their sacred books. "He hath therefore scattered you among the Gentiles, who know him not, that you may declare his wonderful works, and make them know that there is no other Almighty God besides him,"[4] says holy Tobias. Sometimes by angels, dreams,

[1] Romans ii. 15, 16.
[2] Acts xiv. 14–16; Romans i. 19, 20.
[3] Wisdom xii. 1, 2.
[4] Tobias xiii. 4.

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apparitions, or marvelous events. Thus Nabuchodonosor was taught in a dream to know the true God and the kingdom of the Messias.[1] A dumb animal prevented Balaam from cursing the children of Israel, and an angel showed him God's will.[2]

Thus we see that divine Providence did not neglect even the pagans, and led them to a knowledge of a Redeemer to come. All the heathen nations had a sense of guilt and looked for a Saviour, and they retained the rite of sacrifice as a proof.

The heathen, then, by observing the natural law, by a general hope in the coming of the Redeemer, and, when they had sinned, by perfect contrition, obtained through grace, be saved.

The Accomplishment of Redemption.

The time fixed for the redemption of the human race having been accomplished the Son of God descended on earth and became man, to satisfy the justice of his Father, and thus ransom man. This fact is proved in Christian revelation, which comprehends all the truths imparted to men by Jesus Christ, either directly or through the apostles, by virtue of the mission which he gave them to teach all nations, and instruct them in all that he had commanded them. All the truths of previous revelations are here confirmed, and others, obscurely alluded to, are fully revealed. Nothing is contradicted. God and his attributes are more clearly made known; the three divine Persons are made clear; redemption, the immortality of the soul, the resurrection from the dead, are all placed in a new light. The moral law is elevated to that of love, the love of God and the love of our neighbor; the works of mercy to him are especially recommended, and their performance rewarded as if done to the Redeemer himself. The value of the soul and salvation are laid before us, and a higher path, that of the evangelical counsels, is given to those who desire to be perfect. Jesus Christ verified in his life all the types and prophecies of the old law; and after his life of miracles effected our redemption by his death on the cross, having established the Church as his kingdom to continue his work.

[1] Daniel ii.

[2] Numbers xxii.

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The Christian revelation is contained in the New Testament: the four Gospels by St. Matthew and St. John, two of his apostles, St. Mark and St. Luke, disciples of St. Peter and St. Paul; these give in detail the life, teaching, miracles, and passion of our Lord. The Acts of the Apostles, also by St. Luke. Twenty-one Epistles, fourteen written by St. Paul, two by St. Peter, three by St. John, one by St. James, one by St. Jude, contain a number of instructions on faith, morals, or discipline, explain difficulties, give cautions, or exhort to the practice of the highest virtue. The Apocalypse is a prophetic book written by St. John, containing divine revelations as to the future of the Church. The divinity or inspiration of these books is guaranteed to us by the Church, which existed before they were written, and gives them to us as inspired. We can establish it also historically, by showing that they are as much entitled to credit as the most authentic records of those days; and thence prove the infallible authority and divine institution of the Church.

The Work of the Redeemer.

To be ransomed, man needed a Saviour who could satisfy God's justice. As his intellect had been obscured by sin, and he had lost the knowledge of the truths which enlightened him as to his destiny, he had to be restored by his Redeemer to the possession of these truths. Hence, before redeeming man, Jesus Christ revealed to him the truths which it was necessary for him to know in order to attain salvation. Then he made satisfaction for man, principally by the sacrifice of the cross. Finally he established the means by which the merits of his sacrifice were to be applied to us. Thus he has fulfilled toward us the threefold function of prophet or doctor, pontiff and king. He has enlightened us by his teaching; he has made satisfaction for us by his sacrifice; and he has traced the way of salvation by his commandments, by the laws and ordinances of his kingdom, the Church.

Jesus Christ has been our Doctor and our Prophet, because he has brought us the orders of his Heavenly Father, revealed the future, regulated the divine worship, condemned vice and the

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transgression of the law, and proved his divine mission by incontestable miracles. God had already, on frequent occasions, made known salutary truths, and intimated his will to his people by extraordinary envoys. Jesus Christ was not only to reveal new truths, but to diffuse a knowledge of divine truth over the whole world. "He was the true light, which enlighteneth every man that cometh into this world."[1]

He was to act on the will of man by his example, and on the understanding by his doctrine, for humanity lacked at once light and strength. As man, Jesus Christ is a visible model; as God, a sure and infallible model. Humanity, banished from its Creator in the person of its first member, who had sought to attain a divine resemblance by illicit means, was to return to God by its resemblance to Jesus Christ. "Whom he foreknew he also predestinated to be made conformable to the image of his Son."[2]

The Priesthood and Sacrifice of Jesus Christ.

We say in the Apostles' Creed that "Jesus Christ suffered under Pontius Pilate, was crucified, dead and buried. He descended into hell." The passion and death of our Saviour are not only the crowning acts of the whole work of our Redemption, and consequently the object of our faith and the foundation of our hope, but also the most powerful motive to induce us to lead a truly Christian and pious life. St. Paul is so deeply touched with this mystery, that he professes to know nothing else but Jesus crucified. "I judged not myself to know anything among you but Jesus Christ, and him crucified."[3]

Jesus Christ, after coming down from heaven to earth to ransom us, offered himself to his Father by dying for us on the cross. As he was without sin, it was not for himself, but for us that he suffered and offered himself. As pontiff he is elevated as far above all the high-priests of the old law as he surpasses in knowledge all prophets sent by God. His sacrifice excels all the ancient sacrifices, which were only a figure and a shadow of it, and it has therefore an infinite value and merit.

[1] John i. 9. [2] Romans viii. 29. [3] 1 Cor. ii. 2.

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Every sacrifice consists in the immolation of a victim offered to God. Jesus Christ immolated himself on the cross, and offered himself to God his Father. He had indeed immolated himself during the whole course of his life, by fulfilling, as he himself says, the will of his Father, who had sent him to ransom men by his blood. Still his death on the cross was the consummation of his life and passion; hence we consider it mainly as constituting his sacrifice, in which he was at once victim and priest.

He was really immolated. He died on the cross from the effect of his sufferings and crucifixion. It was a real death, that is to say, his soul separated from the body. "And Jesus, crying with a loud voice, said: Father, into thy hands I commend my spirit; and saying this he gave up the ghost," expired.

The death of Jesus Christ was a violent death, that is to say, a real immolation. He voluntarily gave his life, but did not inflict the death-stroke. Men, his enemies, made him suffer and die; these were the executioners who nailed him to the cross.

Jesus Christ willed to suffer and die thus for us in order to satisfy the divine justice for our sins, to redeem us, and acquire merits for us. This was his design in immolating and offering himself for us.

Jesus Christ wished to satisfy the justice of God by giving himself up to death for us through obedience. Man, by refusing, through sin, the obedience due to God, becomes his debtor; and the wrong done his Creator constitutes, according to Holy Writ, a fault and a debt.[1]

Having incurred the wrath of an infinitely just and holy God, he was obliged to undergo the chastisement of his sin, so that he bears the double weight of his fault and his punishment. Now Jesus Christ has discharged this twofold debt, in our stead, by his passion and death; that is to say, he has repaired the wrong done to God, and has undergone the penalty which we deserved. He therefore really died for us, in our stead, and not only as the Socinians pretend, in our favor—that is to say, with a view to excite us by his death to contrition, and inspire us with courage to suffer death, after his example, with joy.

[1] Matt. vi. 12.

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He offered satisfaction to God for us: this is clear from the passages of Scripture where his passion and death are represented as a ransom paid for us: "You are bought with a great price."[1] "Knowing that you were not redeemed with corruptible gold or silver, ... but with the precious blood of Christ, as of a lamb unspotted and undefiled."[2] "Christ hath redeemed us from the curse of the law, being made a curse for us."[3] "One mediator of God and men, the man Christ Jesus, who gave himself a redemption for all."[4] All these passages are to be understood not of a mere deliverance without ransom, or of a redemption improperly called, but of a redemption by a ransom, of a real satisfaction. The price and ransom are mentioned and compared to silver and gold. The blood of the Saviour then offered to the Heavenly Father to deliver man from the yoke of sin, and the slavery of Satan, is as really a ransom as the gold and silver paid to deliver a captive.

He offered this satisfaction for us, as we conclude from the passages of Scripture where it is said that he has taken on him and undergone in our stead the penalty that we had incurred by our sins. "Surely he hath borne our infirmities, and carried our sorrows: and we have thought him as it were a leper, and as one struck by God and afflicted. But he was wounded for our iniquities, he was bruised for our sins: the chastisement of our peace was upon him, and by his bruises we are healed. All we like sheep have gone astray, every one hath turned aside into his own way: and the Lord hath laid on him the iniquity of us all."[5] St. Peter, alluding to this prophecy, says: "Christ also suffered for us, ... who did no sin, ... who his own self bore our sins in his body upon the tree."[6] Jesus Christ bore our sins and their penalty, not in the sense that he simply effaced or abolished them, but he took them upon him and bore them himself, as St. Peter explicitly says. St. Matthew, it is true, applies these words of Isaias to the miraculous cures performed by our Lord; but he does not intend to exhaust the whole meaning of the prophecy,

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[1] 1 Cor. vi. 20. [2] 1 Peter i. 18, 19. [3] Gal. iii. 13.
[4] 1 Tim. ii. 6. [5] Isaias liii. 4, 6. [6] 1 Pet. ii. 21, 22, 24.

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citing only the opening words, which may apply also to the temporary chastisements of sin. He does not cite the words of Isaias which speak of his passion, and does not enter on that subject.

Christ offered himself to God for our sins. The apostle St. Paul, in his Epistle to the Hebrews, sets forth at length the priesthood of Jesus Christ. Now it is not by preaching, or by prayer, or by his example, but by the offering of his sacrifice, that Christ exercised his sacerdotal functions. "For every high-priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins."[1] "For every high-priest is appointed to offer gifts and sacrifices: wherefore it is necessary that he also should have something to offer."[2] This victim, and at the same time this high-priest, was our Saviour himself. "For it was fitting that we should have such a high-priest, holy, innocent, undefiled, separated from sinners. . . . . Who needeth not daily, as the other priests, to offer sacrifices first for his own sins, and then for the people's; for this he did once in offering himself."[3] He made the sacrifice of his life then not for himself, but for us. "Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God."[4] Nor is it in consequence of his office of mediator, which he now holds in heaven, that Christ is called high-priest; for he offered himself once. "Christ being come an high-priest, ... by his own blood entered once into the Holies (into heaven itself), having obtained eternal redemption."[5] These words evidently relate to the death of Christ upon the cross. He continues in heaven to offer the sacrifice which he accomplished upon earth, in the sense that he relies on the merits of that sacrifice in his intercession for us. Thus the high-priest under the old law, entered the Holies to offer up to God the blood which had been shed without. Christ then satisfied for us in the sacrifice in which he was both priest and victim.

Jesus Christ offered a full and entire satisfaction for us. Nevertheless, the apostle can say that we are justified "freely,"[6] and that God pardons our sins out of his kindness.[7] So far as we are

[1] Heb. v. 1. [2] Heb. viii. 3. [3] Heb. vii. 26, 27. [4] Ephes. v. 2.
[5] Heb. ix. 11, 12. 24. [6] Rom. iii. 24. [7] Ephes. iv. 32.

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concerned, God grants us pardon for our sins gratuitously, not only because he finds no personal merit in us, but also because he freely and spontaneously sent us a Redeemer, and because he was not even obliged to accept the satisfaction which Jesus Christ offered him for us. He who is offended is not bound to accept the reparation offered by a third party, he may insist on it from the guilty one.

A human judge could not shed the blood of an innocent person who wished to devote himself for a criminal; the innocent would not even be permitted so to offer himself, because he is not master of his own life. But Christ could, by virtue of his full authority, make the sacrifice of his life, and the Father, as master of life and death, could accept it.

Redemption is the consequence of the satisfaction offered to God by Jesus Christ, for from the moment that our Saviour really paid our ransom we have been redeemed. By undergoing death for us he has preserved our life for us and saved us. He chose to be called Jesus or Saviour, because the salvation of man was the real object of his mortal life.

Jesus Christ wished to merit for us by his passion and death. Before all, we must here observe that Jesus Christ appeared upon earth not as a private person, but as the chief of the whole human race. He is the new Adam, possessing over his spiritual posterity an influence like that which the first Adam exercised over his carnal descendants, and becoming a cause of salvation for his children according to grace, as Adam had been a cause of perdition for his children according to the flesh. Consequently the effect which the acts and works of a man would produce for him personally, the acts of Jesus Christ extend to all mankind.[1]

He merited for us by offering his life as a sacrifice. According to St. Thomas the effect of every sacrifice is not only to appease God's anger, but also to draw down on us his good pleasure.[2] In so far as the object offered is destroyed, and bears the penalty deserved by another, it appeases God's anger; in so far as the offering thereof constitutes a homage rendered to the di-

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[1] St. Thomas, S. 3, q. 48, a. 1.

[2] Sum. 3, q. 49, a. 4.

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vine majesty, it draws down on us his good-will. By making the sacrifice of his life, Jesus Christ not only appeased his Father, offended by man; he presented to him, in the name of the whole human race, a noble offering, perfectly worthy of him, and which was to draw on us, in the highest degree, his good-will, with all the abundance of his gifts and benefits. The apostle expresses this in the following words: "Christ loved us, and hath delivered himself for us, an oblation and a sacrifice to God, for an odour of sweetness."[1] The obedience which he practiced from the first instant of his conception, and which he displayed in the highest degree in his death on the cross, possessed the same merit as the sacrifice of his life. Our first parent, as representing the whole human race, had, by his disobedience, drawn God's wrath on all his posterity; so the obedience practiced by Jesus Christ, our head and father, according to grace, drew on us the divine pleasure. The apostle St. Paul affirms it. "As by the disobedience of one man many were made sinners, so also by the obedience of one many shall be made just."[2] This explains our Saviour's care to express, in all circumstances, his obedience to his Father. "My meat is to do the will of him that sent me, that I may perfect his work."[3] Hence his zeal to fulfill the whole law. "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill."[4]

To conclude, the same merit is found in the love of Jesus Christ for his Father, for love provokes and merits love. From love, and at the same time from obedience, Jesus delivered himself up to death. For, says St. Thomas, he fulfilled the commandments of love by obedience, and he obeyed from love.[5] He himself adduces his life as a proof of his love for his Father. "That the world may know that I love the Father, and as the Father hath given me commandment so I do: arise, let us go hence."[6] It was after saying these words that he proceeded to the spots which were to be the scene of his passion. This love which inflamed the heart of Jesus for God, was properly speaking that of all humanity, of whom the Redeemer was the rep-

[1] Ephes. v. 2. [2] Romans v. 19. [3] John iv. 34.
[4] Matt. v. 17. [5] Sum. 3, q. 47, a. 2, ad. 3. [6] John xiv. 31.

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resentative; consequently he must have drawn down on us the love and complacency of God, no less than on himself.

Jesus Christ possessed all the conditions requisite for acquiring merits. His works were supernatural, accomplished from supernatural motives and through grace. This cannot be doubted. On the side of God a reward was promised to his acts.

"If he shall lay down his life for sin he shall see a long-lived seed."[1] According to this prophecy a new and holy race was to be the reward of his sacrifice. Again, Jesus Christ was a person in whom God was well pleased, endowed with liberty, and still living in the conditions of earthly pilgrimage. Undoubtedly the soul of Jesus Christ engaged the intuitive vision of God, and under this respect could no more merit than the saints in heaven. But this intuitive vision was granted to him only so far as it was compatible with the work of redemption. It did not yet manifest all its effects in the faculties of soul and body; it left them exposed to the impressions of pain coming from without, and also maintained the possibility of merit. Hence we ascribe no merit to the acts of love proceeding from the clear vision of God, but only to those which had, as a principle, all other kinds of knowledge, and which were consequently free.

The Church expresses its faith in the merits of Christ, in all its prayers, which it always closes with the words, "Through our Lord Jesus Christ." The Council of Trent confirms it in several canons.[2]

Effects of the Sacrifice of Christ.

Jesus Christ consummated and offered his sacrifice for the redemption of the human race. The superabundant merits of this sacrifice, applied to men, have had the effect of ransoming them, that is to say, delivering them from sin, as well as from the evils which sin had drawn upon them, of reconciling them with God and re-opening heaven, on condition, however, that the obligations which the Saviour might impose should be accomplished.

Sin had drawn down on men the wrath of God, had excluded

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[1] Isaias liii. 10.

[2] Sess. 6, can. 2, 10, 26.

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them from heaven, and condemned them to be slaves of Satan and hell. The sacrifice of Jesus had the effect to deliver them from all these evils and merit the graces necessary to recover their right to their heavenly inheritance.

The merits of Jesus Christ are sufficient and more than sufficient to expiate the sins of all men and obtain for them the graces of salvation. Such a sacrifice Jesus Christ alone could offer, because as the offence to God by sin is infinite, no man, no angel, could offer an adequate reparation.

Jesus Christ died and offered his sacrifice for the salvation of all men, but all are not saved. Only those who fulfill the necessary conditions can share in the fruits of his redemption. The conditions required to partake of the merits of our Lord and thus attain eternal felicity are: 1st. Faith. Jesus Christ is our master; if we refuse to believe what he has taught, we cannot be united to him, nor participate in his justice in order to be saved. 2d. The observance of the commandments. As king, Jesus Christ imposed laws on his subjects, either to trace the way that leads to their last end, or to enable them to show their entire submission and obedience. 3d. Recourse to the sources of grace which Jesus Christ has instituted. Man was to become like unto Christ. But he cannot of himself transform his heart into new earth, and plant there the divine flowers of virtue, nor quicken it by a heavenly dew. Grace alone can produce this result. God out of pure goodness awakens in our heart the first salutary thoughts and sentiments; but he wishes us then to have recourse to the means which he has established in his kingdom, the Church, prayer, and the sacraments, in order to obtain new graces. These means must give our faith and our observance of the commandments a supernatural and meritorious character, and thus unite us to Jesus Christ, our head.

Jesus Christ as King—The Church as the Channel of the Graces of Redemption.

As God, Jesus has all power over his creatures. As Redeemer he has the right to command men whom he has ransomed, and

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impose such conditions as he chooses in regard to the application of the merits of his sacrifice. He solemnly declared himself a king when questioned by Pilate. "Thou sayest it, I am a king."[1] In the Apocalypse St. John portrays him with all the insignia of royalty. "And he hath on his garment and on his thigh written, 'King of Kings and Lord of Lords.'"[2] All men, princes and subjects, must recognize his sway. The royal prophet makes the Divine Father address him: "I will give thee the gentiles for thy inheritance, and the utmost parts of the earth for thy possession."[3] He will treat his faithful subjects with love and kindness. "Grace is poured abroad in thy lips."[4] Sooner or later he shall crush his enemies with irresistible power. "Thou shalt rule them with a rod of iron, and shall break them in pieces like a potter's wheel."[5] Commenced on earth, his reign shall endure eternally as the angel announced to the Blessed Virgin Mary. "He shall reign in the house of Jacob forever, and of his kingdom there shall be no end."[6] David saw this: "Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a sceptre of uprightness. Thou hast loved justice and hated iniquity; therefore, O God, thy God hath anointed thee with the oil of gladness above thy fellows."

Jesus Christ is then a king, and possesses a real kingdom; the royal authority includes the power of imposing laws on subjects. Jesus Christ is consequently a lawgiver, and as he must necessarily sanction his laws by rewards and punishments, he is a judge. He is therefore king, lawgiver, supreme judge.

The Church, his kingdom, was instituted by him to teach his doctrine and to confer on men the sacraments to which he attached his graces, giving her power to impose such conditions as she saw best, assisted by him and enlightened by the Holy Ghost. Thus the Church continues to perform the threefold function accomplished by Jesus Christ himself on earth: teacher, priest, and king.

We may define the Church the society of the faithful, who profess the same faith, and partake of the same sacraments, under

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[1] St. John xviii. 37.
[2] Apoc. xix. 16.
[3] Ps. ii. 8.
[4] Ps. xliv. 3.
[5] Ps. ii. 9.
[6] St. Luke i. 32, 33.

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the authority of the lawful pastors, the successors of the apostles, and under the supreme direction of the Pope, the successor of St. Peter.

The holy Scriptures designate the Church under various names, the House of God,[1] the City of God,[2] the Holy City Jerusalem,[3] a City set on a mountain,[4] the Kingdom of Heaven,[5] the Kingdom of Christ,[6] the Fold of Christ,[7] the Body of Christ,[8] the Spouse of Christ,[9] a Queen,[10] a Garden inclosed, a Fountain sealed up, Paradise, a Dove.[11] Under these different names the Church is represented as a society enjoying a heavenly origin, an universal extent, a perpetual duration, and unity both interior and exterior.

The Church is also represented both in the Old and New Testament by different figures. These are: the Earthly Paradise, Eve, Noe's ark, the Jewish people, the City and Temple of Jerusalem, a stone cut out of a mountain, that became a great mountain and filled the whole earth,[12] the Seamless Robe of Christ, the Bark of Peter, the two draughts of fish made by order of our Lord, the vessel let down from heaven in St. Peter's vision. These figures show that God is the author of the Church, who governs it, who speaks by it; that it is one, universal, necessary.

The Church is, to conclude, characterized by various parables in the gospels. The parables of the Barn,[13] the Feast,[14] the Net,[15] the Sheepfold, the Flock, the Sheep, the Pasture,[16] the Field, the Vineyard, the Garden,[17] the Mustard Seed,[18] the Ten Virgins.[19] The Holy Fathers explain these parables as representing the Church, as a society, universal, perpetual, exposed to the assaults of Satan, and embracing both just and sinners.

The institution of the Church is not due to the apostles, but to Jesus Christ. They were but the executors of the will and orders of their divine Master. The apostles proclaimed themselves and

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[1] Tim. iii. 5; Heb. iii. 6. [2] Ps. xlvii. 1, 2. [3] Apoc. xvii., xviii., xxi.
[4] St. Matt. v. 14. [5] Luke xiii. 18–20. [6] St. John xviii.
[7] St. John x. [8] Coloss. i. 18. [9] Cant. iv. 8; Apoc. xxi. 9.
[10] Ps. xliv. [11] Cant. ii. 10; iv. 12. [12] Dan. ii. 34.
[13] St. Matt. iii. 12. [14] St. Matt. xxii.; St. Luke xiv. [15] St. Matt. xiii. 47.
[16] St. Matt. xxv. 32; St. Luke xv. 14; St. John x. 9.
[17] St. Matt. xiii. 24; xx. 1; St. Luke xiii. 19. [18] St. Luke xiii.
[19] St. Matt. xxv.

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constantly acted as servants or ministers of Christ, and dispensers of the mysteries of God.[1] Hence when they taught, baptized, admonished, or punished, they did so by virtue of the power which the Lord had given them for edification, and not for destruction.[2] Indeed how can we imagine that the apostles could have raised by their own authority, and not by virtue of a power received from on high, an edifice which remains standing, in spite of all the assaults of which it has been the object for centuries, and in spite of all the efforts to overthrow it? Had they been content merely to diffuse some ideas, some truths, among the nations, their undertaking would seem less surprising and incredible, but their aim was to create a new world, and this result only a divine power could attain.

Jesus Christ himself therefore gave them their mission to found the Church. He disposed, regulated, ordained all for the execution of this plan. It was his will that all who believed in him should form a single religious society, which was to last to the end of time; and in this society he established an authority to govern it.

When our Saviour left the world, the apostles in a measure took his place to continue his mission, first in Judea, then throughout the other countries of the world. It was in the designs of God that man should be reconciled with heaven, by means of the triple function of teacher, priest, and king, that Jesus Christ had exercised on earth. This triple function was to continue to be exercised as long as there were men to save, that is, till the end of time. It was the creative word which gave existence to the supernatural world, as the *fiat* of creation had drawn from nothingness the visible world.

This was evidently the will of Jesus Christ when he commanded his apostles to continue his mission: "Go teach all nations, baptizing them, ... and behold I am with you all days, even to the consummation of the world."[3] As long as the apostles teach and through baptism and other sacraments make men partake in the graces purchased by Jesus Christ, to the very

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[1] 1 Cor. iv. 1. [2] 2 Cor. ii. 8. [3] St. Matt. xxviii. 19, 20.

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end of time, our Lord is with them. To the end of time then there will be in the Church those commissioned to teach and confer the sacraments, who form one moral person with the apostles to whom the promise was made. We see a similar use of language in the Old Testament, where Moses says to the Israelites on the borders of the Promised Land: "Thou shalt remember all the way through which the Lord thy God hath brought thee for forty years, through the desert to afflict thee, and to prove thee,"[1] yet those whom he addressed were not those who had come out of Egypt and wandered in the desert for forty years, but as their children they were regarded as morally one with them.

In the Church, as in every society, there are rulers and subjects, pastors and faithful: the former invested with authority to govern, the others subject to their authority as we have seen elsewhere.

Jesus Christ founded only one Church. He preached but one faith to men. The Church received the mission of preserving and diffusing the doctrine of Christ, and was established to communicate to all men the revealed truths. If all nations are to embrace the doctrine of Christ, the faith is the same everywhere and for all. If the faith is the same everywhere and for all, it follows that all nations are gathering in one single religious family, in one single Church.

The same conclusion results from the unity of baptism, which is the entrance door of the Church. "One Lord, one faith, one baptism."[2]

The same conclusion is drawn from the unity of the spiritual body of Christ. The Son of God appeared on earth to unite himself to humanity, and lead it to heaven. All men are to form a single body with him in order to be no longer members of prevaricating Adam, but of the new and innocent Adam. This incorporation with Christ constitutes the Church, for the Church is his body, and we are the members of his body, of his flesh, and of his bones.[3] But there is only one Christ and one body of Christ, therefore only one Church.

[1] Deut. viii. 2. [2] Eph. iv. 5. [3] Eph. v. 30.

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Jesus speaks of but one Church, which he will build on Peter, the only foundation. He knows but one fold, one flock, of which he is himself the shepherd, and to which he is to bring his scattered sheep. "And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd."[1] He dies in order to unite all men, Jews and Gentiles, into one great family; "to gather together in one the children of God that were dispersed."[2] Thus the miracle of Pentecost breaks down the wall of separation, the almost insurmountable barrier that difference of language had raised between nations.

The prophets had already foreseen, in the vista of ages, this one Church, this one mountain to which all the nations were to flock, this one law that was to emanate from Jerusalem. "In the last days the mountain of the house of the Lord shall be prepared on the top of mountains, and it shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say: Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths; for the law shall come forth from Sion, and the word of the Lord from Jerusalem."[3]

Jesus Christ having then founded one Church, in which all men were to enter who wished to be saved, must constitute it in such a manner that it may be easily known. This he has done by rendering it visible, by investing it with characters which distinguish it from societies that falsely lay claim to the title of the true Church. It is easy therefore to recognize that the true Church is no other than the Roman or Catholic Church.

This institution, a kingdom in itself, in this world, but not of this world, with the world arrayed against it, teaching mankind in the name and by the authority of God, with a worship and sacraments through which the redemption purchased by Christ is applied to each soul, stands alone, easy to recognize, in all ages and quarters of the earth.

The Church established by Jesus Christ, his Spouse continuing

[1] St. John x. 16. [2] St. John xi. 52. [3] Is. ii. 2, 3.

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his work on earth, must be indefectible. She cannot fail or disappear from the earth; she cannot fall or err from the truth; she cannot mislead men. To be the true Church of Jesus Christ she must be *one,* one in her government, in the union of all her members, one in her doctrine, one in her sacrifice. She must be holy, inciting all to be holy even as her heavenly Spouse is holy, and must be able to show in all ages examples of the most exalted holiness among her children. She must be Catholic, embracing all times and ages, men of all races and colors, the cultivated and the savage, the rich and the poor, the learned and the unlearned. She must be apostolical, deriving her powers and her doctrine by continuous descent and tradition from the apostles, and speaking in their name and by the authority conferred upon them. All these any one who reflects, must admit to be necessary to a full idea of the true Church of Jesus Christ, and they are found in the Catholic Church alone. She alone claims and boasts of her apostolic descent and orders; she alone claims to have held and preserved the deposit of faith through nineteen centuries; she alone speaks with the confidence inspired by that deposit of faith; she alone has her worship and her devotions, in which all can join, for she alone, disregarding all external circumstances and conditions, wins the allegiance of the intellect and the heart, so that at her altar men of every race, strangers to one another in language, government, manners, can kneel side by side all at home, children of the one Church and of the one God.

The very charges made against the Church are proofs. Men denounce her for claiming infallibility for her highest tribunal, the Sovereign Pontiff and the Councils. Can she be the depository of God's truth and err? They assail her for holding up to our veneration those of her children whose eminent sanctity makes them models. Can she be of God and not be holy? They blame her for not being narrowed down to the prevailing ideas of the time in each country, for being one, a kingdom by herself. Could she be ever fluctuating and be of God, in whom there is no change?

To belong to this Church is the greatest of blessings; and it claims justly our deepest love and reverence.

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"My son," says the wise man, "hear the instruction of thy father, and forsake not the law of thy mother."[1] The Church acts as a real mother toward us, from the first instant of our existence to the last. We had scarcely opened our eyes to the light of day, when she lovingly took us into her arms, and by the sacrament of baptism made us children of God. As our understanding developed, the Church initiated us to those sublime truths which the wise men of antiquity sought so earnestly, but never succeeded in attaining. Out of the Church there has been naught but confusion and wandering; no one has been able to guide the nations that abandoned her; many of the wretched have done naught but vacillate in their faith, till they laid their wearied heads in the tomb, after having their whole life long sought to grasp deceitful lights, and peered out in vain for a glimpse of a light-house amid the stormy waves of error. We have not been thus tempest-tossed, because we have had the Church as our guide; we have safely steered our bark through the angry billows, because we kept our eyes fixed unwaveringly on the luminous doctrine of the Church. How shall we recognize the maternal solicitude with which the Church has constantly nourished us with the Divine Word? She has asked but little of us, a filial docility, a faithful attachment to her teaching, a prompt submission to her decisions.

The Church is a sure guide not only for our understanding, but also for our will. She says to us all: "Come, children, hearken to me, I will teach you the fear of the Lord."[2] When nations caught and dragged away by the whirlwind of passion no longer respect any law, the Church raised her voice, and like Moses descending from the mountain, proclaimed to them the commandments of the Lord, which were then listened to in silence. This spectacle, which history has frequently presented to us, is daily renewed in the human heart, which is a microcosm, a world in miniature. Fierce, violent passions assail the heart of the young man; he is bewildered, he is about to yield to the force of the violent undertow: but the voice of the Church reaches him, it

[1] Prov. i. 8.

[2] Ps xxxiii. 12.

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recalls him, it reminds him of the divine law of confession. Suddenly the storm ceases, innocence is saved. Independently of the general laws by which the Church regulates our life, she sends us her ministers, to stand like guardian angels beside us, instructing, warning us, encouraging us incessantly to good. "The lips of the priest shall keep knowledge, and they shall seek the law at his mouth, because he is the angel of the Lord of hosts."[1] We should in vain flatter ourselves that we were faithful children of the Catholic Church, if we despised either her general laws, or her particular precepts. Our attachment to the Church increases or diminishes in the same degree that we fulfill or neglect to fulfill her will. If we are at times tempted to see justly or unjustly, transgressors of the law as ministers of religion, let us remember that the chair of Jesus Christ has succeeded the chair of Moses, and that there is always occasion to apply these words of our Saviour: "All things whatsoever they shall say to you, observe and do [provided it is not opposed to the teaching and precepts of the universal Church], but according to their works do ye not."[2]

As a tender mother, the Church fortifies us by means of the supernatural helps of which she is the depositary and dispenser by the divine commission. After she has given us the life of grace, by the sacrament of baptism, and when we had reached the full use of reason, she nourishes us with a heavenly food, the Body of our Divine Saviour. Who could ever forget that happy moment, when for the first time the King of Heaven comes to dwell in his heart?

When man has spent six days in the occupations of his earthly life, the blessed sound of the bell comes to warn him to abandon his labors, in order to think of his soul, his God, another life, and to obtain a foretaste of his union with God in the heavenly Jerusalem. The Church brings him to the foot of the altars, which inclose the bones of her dearest children, the martyrs. When the violence of persecution forced her to abandon a country, she did not forget to carry with her those precious remains, to excite and fortify by their presence the faith of her other chil-

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[1] Malachias ii. 7. [2] St. Matt. xxiii. 3.

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dren. The holy sacrifice begins; multitudes of blessed spirits descend from heaven to adore the Saviour, who offers himself under the appearances of bread and wine. The sentiments which penetrate the soul at that moment, and the graces which she derives from the fountain open on the altar, give him strength to combat and vanquish in the coming week all temptations that arise, and to bear with patience all the miseries of life.

The priestly ministry embraces in its action all the important circumstances of human life. By confirmation the Church fortifies the young hearts against the dangerous allurements of the world. Happy those who never cease to follow faithfully the standard of Jesus Christ! Then comes the moment when a serious determination is to be taken as to a career to be entered on and followed to the end of life. The Church joyfully introduces into her sanctuary files of young men, in whom she sees the sublime vocation to the priesthood; she makes them prostrate themselves at the foot of the altar, and consecrates them to the service of the Most High. To the Christian virgin who wishes to renounce earth and please only her Saviour, she gives the vail, beneath which she will remain hidden from the eyes of the world, and will begin to lead, in the silence of retirement, an angelic life. But the Church has also words of blessing for another state, in which the heart lives less undividedly for God, for a state in which it is bound by earthly ties. These ties, it is true, embrace an earthly dust, which must ere long be scattered; but as they are contracted in the Church, which is the outer court of heaven, and under her benediction, they derive from it a holy character.

The roses of life have shed their petals; man reaches the term of his earthly career. The Church sends her minister into the palace of the rich and the hut of the poor, to console the latter, who is deprived of everything, and to offer to the other, whom perhaps those around cruelly try to deceive as to his condition, the only real consolations, the consolations of religion. The soul soars away with the last sigh and stands before the tribunal of God. The Church, that loving mother, accompanies her with her prayers; she extinguishes the fires of purgatory with the

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blood of Jesus Christ, which she offers to God. Friends and neighbors at last forget the dead, the Church does not forget him; she bids her ministers remember him daily at the altar. She even accompanies our body to the tomb that it may rest in holy ground till the last trumpet sounds to awaken it from the sleep of death.

It is true then that the Church, like a tender mother, assists us in all our ways. Let us show ourselves ever her faithful children; listen with docility to her teachings; fulfill her commandments punctually, and have recourse with pious eagerness to the means of sanctification which she offers us. Let us say with Bossuet, the great Bishop of Meaux: "O holy Roman Church, Mother of Churches and Mother of all the faithful, Church chosen by God to unite all his children in the same faith and the same charity, we shall ever hold fast to thy unity by our very heartstrings. If I forget thee, O Church of Rome, may I forget myself! May my tongue wither and lie useless in my mouth, if thou art not always first in my memory, if I put thee not at the head of all my canticles of joy." Let us also remember these other words of the same bishop: "In gratitude for the gift of God, the seal of which is impressed upon you, pray without ceasing for his Church; pray, melt into tears before the Lord. . . . . Tremble at the very shadow of division; think of the misery of the nations which, bursting the bonds of unity, break up into so many fragments, and behold at last in their religion only the confusion of hell and the horror of death. . . . . Against these fickle minds and this deceitful charm of novelty, let us oppose the rock on which we are built, and the authority of our tradition, which includes all ages past, and the antiquity which connects us with the very origin of all things. Let us walk in the paths of our fathers, but walk with their pure and simple life, as we desire to walk in the purity of the ancient faith."

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SUPPLEMENT.

[*THE FOLLOWING BISHOPS HAVING BEEN APPOINTED TO VACANT SEES SINCE THE PUBLICATION OF THE FIRST EDITION ARE FOR THE PRESENT ARRANGED IN A SUPPLEMENT.*]

RIGHT REV. FREDERIC X. KATZER, D.D.,

Third Bishop of Green Bay.

(SEE P. 248.)

THE successor of Bishop Krautbauer in the see of Green Bay was a priest of learning and experience. Frederic X. Katzer was born on the 7th of February, 1844, at Ebensee, in Upper Austria, but soon after his entrance into the world his parents removed to Theresienthal, in the neighborhood of Gmünden, on Lake Traun. Here his education began at the "Principal School," and he soon entered on his Latin studies to fit him for the Jesuit College at Fresenberg. This project was defeated for a time by need of economy in the household, but the earnest, studious character of the boy won interest in his advancement. By the aid of Bishop Rudiger, of Linz, and the Empress Caroline Augusta, he was enabled in 1857 to appear among the students in the college near Linz, and prepare for the ecclesiastical course which was to fit him for a priestly career.

A letter of a veteran missionary in Minnesota, describing his labors among the Indians near Lake Superior, caught the eye of the student in one of the Austrian papers, and he resolved to devote himself to the advancement of the faith in this country.

Early in 1864 he left Austria with Rev. Mr. Pierz and several theological students. On reaching Minnesota he found, however, that there were no vacancies in the diocese of St. Paul; but, not discouraged, proceeded to the Salesianum, the great theological seminary in Wisconsin, founded by the present Archbishop, Heiss,

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the rector, Dr. Joseph Salzmann, being a fellow-countryman. Here he was received, and, completing his theological course, was ordained priest December 21, 1866. He was already professor of mathematics in the institution, and continued his course till the next year, when he was assigned to the chair of dogmatic theology, and in 1868 he taught also the class of philosophy. In this laborious position he remained till 1875, when Bishop Krautbauer invited the learned priest to accompany him to Green Bay as secretary of the diocese and pastor of the cathedral. His administrative powers here appeared, and the studious professor became the zealous priest in parochial work, and four years later, on his promotion to the position of vicar-general, won esteem throughout the diocese. He attended the Third Plenary Council with his bishop, whose loss he was soon called upon to deplore.

On the death of Right Rev. Dr. Krautbauer, Very Rev. Mr. Katzer was appointed administrator of the diocese, December 20, 1885, his familiarity with its wants amply fitting him for the position. In May he received notice that he had been elected to fill the vacant see, and on the arrival of his bulls he was consecrated, on the 21st of September, 1886, in the cathedral of Green Bay, by Archbishop Heiss; Bishop Ireland, of St. Paul, and Bishop Vertin, of Marquette, being assistant prelates. While rector of the cathedral parish he was instrumental in erecting a school-house and a convent for the sisters, and since his elevation to the episcopate has shown his zeal and determination to extend to his flock the benefit of a Christian education, and save the children from the system, maintained with so much hypocrisy and outlay, for depriving young Catholics of the gift of faith. He has had also to contend with unscrupulous attempts to pervert and proselytize portions of his flock.

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RIGHT REV. ALFRED A. CURTIS, D.D.

Second Bishop of Wilmington.

(SEE P. 392.)

WHEN Bishop Becker was transferred to the see of Savannah the choice for his successor as Bishop of Wilmington fell upon a priest who, in the cathedral of Baltimore, had won respect and esteem.

The Right Rev. Alfred A. Curtis is a native of Maryland, born on the 4th of July, 1831, in Somerset County, on the Eastern Shore, within the boundaries of the diocese over which he now presides. His education was entirely domestic, as he attended no school, but was instructed by his father, whose death, when Alfred was only seventeen years of age, left him to provide for his mother and four sisters. This he effected by teaching in country schools; but the career in life on which he wished to enter was the ministry of the Episcopal Church—his family being of that denomination. He was made a deacon by Bishop Whittingham, at Cambridge, Md., September 20, 1856, having pursued his studies while guiding others. The first appointment of this energetic young man was St. John's parish, Worcester, which he characterized as the poorest of poor places. After being made a presbyter by Bishop Whittingham, he was employed in several parts of Maryland; he was sent to Catoctin, in Frederick County, and in May, 1860, was assigned to St. Luke's Church, Baltimore—at first to take the place of the rector, who made a trip abroad, and subsequently as his assistant. In 1862 he was in charge of the church at Chestertown, Kent County, but at the end of the year he was transferred to the rectorship of Mount Calvary Church, Baltimore. Here he remained till Christmas, 1872, winning great esteem, but resigned his position, "having had more than enough of the Episcopal Church and the Episcopal ministry." He then went to England, having promised to confer with some eminent clergymen of the Church of England before he decided to enter the Church of Rome, to which all his convictions now directed him. His conferences with them afforded

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him no ground to justify his remaining in their communion. "I came to the conclusion," he said, "that it must be Rome or nothing!" He accordingly went to Birmingham, and, after two conferences with Doctor (now Cardinal) Newman, he made a retreat in the Oratory over which he presided; and on the 18th of April the future cardinal received his abjuration of Anglicanism and his profession of the Catholic faith. He had found rest for his soul; and, after some pedestrian tours, made with a light and cheerful heart, he returned to Baltimore and went at once to St. Mary's Seminary. Received at first as a guest, he became, in September, 1872, a student, and was ordained priest on the 19th of December, 1874, by Archbishop Bayley. He was at once appointed assistant to the rector of the cathedral, and secretary. These positions he filled most edifyingly till, in 1886, he was selected to fill the see of Wilmington and rule the Catholic Church on that Eastern Shore where he had been born and brought up. He was consecrated on the 14th of November, 1886, by Cardinal Gibbons, assisted by Bishop Kain, of Wheeling, and Bishop Moore, of St. Augustine; Bishop Becker preaching a sermon adapted to the occasion.

He was soon installed in his diocese and set to work to guide the growth of Catholicity. His logical mind, his ability for winning the confidence of all, can hardly fail to give new life to the Church in a diocese which embraces territory where Catholicity has never gained strength.

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RIGHT REV. MATTHEW HARKINS, D.D.,

Second Bishop of Providence.

(SEE P. 347.)

THE next to wear the mitre of Providence was the Right Rev. Matthew Harkins, who was born in Boston, of Irish parents, on the 17th of November, 1845. In boyhood he attended the Brimmer School, and was graduated from the Boston Latin School in 1862, winning the Franklin gold medal. His pious mind led him to aspire to the priesthood, and he studied at Holy Cross College and at the English College at Douai, where he fitted himself to enter the Seminary of St. Sulpice at Paris for his theological course, which he completed by a year's study in Rome.

After his ordination and return to the United States he was appointed assistant at the Church of the Immaculate Conception in Salem, Mass., where he remained six years, laboring earnestly but unobtrusively. He then became rector of St. Malachy's Church at Arlington, which he erected, as well as the pastoral residence. During his eight years' charge of this parish he displayed great powers of administration, as he had always shown learning, piety, and zeal.

Archbishop Williams then summoned him to take the direction of the important Boston parish of St. James, and he had been its able and esteemed rector for three years when he was elected to fill the vacant see of Providence. He was consecrated on the 14th of April, 1887, in the Cathedral of St. Peter and St. Paul at Providence, by the Most Rev. Archbishop Williams, of Boston, assisted by the Right Rev. Bishops O'Reilly, of Springfield, and McMahon, of Hartford; the Right Rev. James A. Healy, Bishop of Portland, preaching the consecration sermon.

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RIGHT REV. JAMES RYAN, D.D.

Third Bishop of Alton.

(See P. 184.)

After the death of Bishop Baltes, the diocese of Alton was administered by the Very Rev. J. Janssen till the Sovereign Pontiff determined to divide it, leaving to Alton only the portion of the former bishopric which lay north of the boundary line of St. Clair and Madison countries extending across the State.

The Right Rev. James Ryan, D.D., elected as the third bishop of Alton, was born near Thurles, County of Tipperary, Ireland, on the 17th of June, 1848. His parents emigrated to this country early in 1855, and settled in Louisville, Ky.; but his father died soon after, leaving his widow to struggle in a strange land to maintain and educate the future bishop, and a sister a little older than himself. In the parochial school he attracted the attention of Dr. Martin John Spalding, then Bishop of Louisville, who took the boy into his house and sent him at the age of fourteen to St. Thomas's Seminary, near Bardstown, an institution rich in the traditions of the holy and eminent men who founded and directed it, imbuing the students even to our time with an excellent ecclesiastical spirit. Here he acquired during a six years' course a knowledge of the classics and of philosophy under Rev. Dr. Chambige and Professors Chazal, Martin, Russell, and Eugene Crane. After a divinity course at St. Joseph's and Preston Park Seminaries under the Rev. Messrs. Viala, Defraine, Harnist, and Very Rev. George McCloskey, he was ordained priest by Right Rev. Bishop McCloskey, in his cathedral at Louisville, on the 24th of December, 1871, the present Bishop of Peoria preaching on the occasion. The young priest was initiated into parochial work at St. Thomas's as assistant to Rev. Mr. Lacoste, but at Easter in the next year the bishop confided to him the care of St. Martin's Church, in Meade County, with the outlying missions of St. Patrick's, in Hardin County, and St. Mary's, in Bullitt County. There was no residence for a priest at any of these churches, and he set

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to work to erect a suitable dwelling near St. Martin's. He collected about two thousand dollars, and had made arrangements for the work, when in May, 1873, he was transferred to Elizabethtown, where he became rector of St. James's Church, with charge of missions at Nolin and Colesburg, in Hardin County. When summer came he found the cholera thinning his flock, in one instance carrying off in succession every member of a Catholic family. The zealous priest was prompt and untiring in his attendance on the sick.

The next year Bishop McCloskey, yielding to his desire, appointed him one of the corps of professors at St. Joseph's College, Bardstown, which was a college for young men and also a Preparatory Seminary for future ecclesiastics. The institution had peculiar attractions for the Rev. Mr. Ryan; it had been the home of Bishops Flaget, David, Kenrick, and Spalding, and the nursery which had supplied Kentucky with devoted and earnest missionaries. The grand old cathedral still stood as a monument of the glorious past. Here the Rev. Mr. Ryan spent four years imparting knowledge to others and storing his mind with ecclesiastical learning. When the Right Rev. John Lancaster Spalding was appointed to the new diocese of Peoria the Rev. Mr. Ryan was permitted to offer his services to the head of the new diocese. Bishop Spalding placed him at Wataga, in Knox County. There he found an unfinished frame church, but he soon collected means to complete it; but in August he was transferred to Danville, where the Catholic congregation had already outgrown the capacity of the little church. The active priest soon secured a site in the centre of the thriving city, and began to erect a church worthy of the faith, which he accomplished at a cost of twenty-three thousand dollars. By disposing of a farm belonging to the congregation he completed the church without leaving it encumbered by any debt.

When La Salle and other counties were added to the diocese of Peoria, the Very Rev. Dean Terry, desiring to remain in the diocese of Chicago, resigned the rectorship of Ottawa. Bishop Spalding appointed Rev. John Ryan to succeed him. The new rector found the foundation of a new church which the difficulties of the times had prevented from rising. In the spring of 1882 the Rev.

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Mr. Ryan took up the work earnestly, and, to his own joy and that of his flock, had it solemnly dedicated on Corpus Christi, 1884, by Bishop Spalding. It had cost seventy thousand dollars, but the resources had been so admirably managed that at the dedication the debt did not exceed fifteen thousand dollars. It stands to attest the culture, generosity, and zeal of the Catholic congregation. Under the impulse of the rector their congregation of St. Columba's have already extinguished half the debt.

This excellent priest, to whom the studious quiet has so many attractions, but who has led a life of such active usefulness in the ministry, brings to the government of a diocese ripened experience, learning, prudence, and zeal.

The eloquence of the new Bishop of Alton is shown in the touching tribute which he paid to the Rev. Benedict Joseph Spalding at the month's mind of that young priest, whose tender piety, untiring zeal and activity in a frail body, love of meditation and study had won for him veneration everywhere, and drew proposals of honors which he always repulsed.

"The Church of God!—the title of his book; it was the life-refrain of his heart in youth and manhood alike. Born in its bosom, cradled in its atmosphere, having in his veins the blood of sires who, through generations of confiscation and penal law, political disability and social ban, had upheld with firm hands the banner of the true religion, profoundly read in the history of the Church, its martyrs and its confessors, its apostolic popes and mighty bishops, its missionaries of vast enterprise, exhaustless energy and invincible endurance—his spirit had taken the case of its heroic mould. The chivalry of the old, old faith was in his heart, the cross of the crusaders on his breast.

"And as self-forgetfulness is a characteristic common to all such souls, so in him there was a disinterestedness that was complete. Touch himself, and he scarcely noticed it; it was at most a passing annoyance. Touch an interest that duty or affection bid him guard, and he was a lion in the way, with the lion's courage and the lion's wrath. Even in his last illness, amidst the waste of long sickness, when he had to be helped from his bed to his chair, this nobility of spirit strikingly appeared. He had something to impress on a friend, and high over the lassitude of mind and fee-

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bleness of frame, controlling, dominating them then as so often before, uprose the masculine will. In the firm, clear strokes of his pen no trace of his exhausted condition was to be detected by the closest scrutiny. He had fulfilled the saying of the Saviour, 'He that will save his soul must lose it.'. He so poured himself out on what he had to do, so lost himself in it, that his work became his life. The honors of the Church—profferred him more than once—he put, because of failing health, aside, only to press with the more insistance on the duties which he had in hand. Vainly affection strove to warn and hold him back; again and again, with incomplete recovery, he hastened to his post. The heart that for years had borne the solicitude of all its people had so gathered itself about his parish—its expiring energies had so fixed themselves upon the completion of its church, the cathedral of the diocese, that it was only when convinced by physicians and relatives he must leave Peoria and St. Mary's that the high, gallant spirit yielded at last. Till that moment he had seemed to rally, but then the interest went out from life, and he turned from the world to God."

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RIGHT REV. THOMAS McGOVERN, D.D.,

Second Bishop of Harrisburg.

(SEE p. 251.)

THOMAS McGOVERN was born in the parish of Swanlinbar, in the diocese of Kilmore, Ireland, in the year 1832, but scarcely knew his native land, his parents having emigrated to this country in the autumn of 1833. His father first settled in Schuylkill County, Pennsylvania, but soon took up a permanent residence in Bradford County. After attending school near Overton young Thomas, in 1853, entered St. Joseph's College, in Susquehanna County, where the late Bishop Shanahan was a fellow-student. In September, 1855, he was sent to Mount St. Mary's College, Emmittsburg, and the next year was enrolled among the seminarians, Archbishop Elder being prefect and Archbishop Corrigan also a seminarian. After spending a year in St. Charles Borromeo's Seminary he was ordained priest by Bishop Wood, December 27, 1861. After a few weeks' temporary service at St. Francis' Church, Philadelphia, he was pastor at Pottstown for a year, then assistant successively at St. Michael's and St. Philip's churches, Philadelphia. In June, 1864, he was sent to Bellefonte to assume charge of a parish embracing Centre, Juniata, and Mifflin counties. During his pastorship he erected a church at Snow Shoe, the first Catholic place of worship in that district. From December 1, 1870, to July, 1873, he was pastor of the ancient church at York. Assuming charge of the parish at Danville, he labored there energetically for several years, till his health was affected, and in 1881 made a tour of Europe, visiting the sanctuaries of the Holy Land.

On his return he resumed his duties, and was still quietly discharging his work as a parish priest when he was elected Bishop of Harrisburg.

He was consecrated at the pro-cathedral in Harrisburg on Sunday, March 11, 1888, by Right Rev. William O'Hara, Bishop of Scranton, assisted by Right Rev. Richard Gilmour, D.D., Bishop of Cleveland, and Right Rev. John A. Watterson,

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D.D., Bishop of Columbus. The Archbishops of New York and Cincinnati and the Coadjutor Bishop of Pittsburgh, were also present.

The diocese of Harrisburg at this time contained fifty-one churches and as many priests, and the new bishop during his years of parochial work has become personally familiar with the wants of the Church in most of the counties comprising the diocese.

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